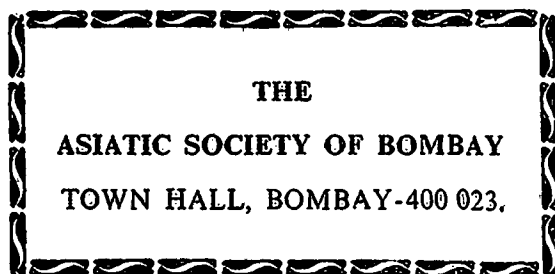




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THE
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NEATIC SOCIETY



Woodman, Sc.

Daniel Corrie, LL.D.
First Bishop of Madras.

MEMOIRS
OF THE
RIGHT REV. DANIEL CORRIE, LL.D.
FIRST BISHOP OF MADRAS.

COMPILED CHIEFLY FROM HIS OWN LETTERS AND JOURNALS,

BY HIS BROTHERS.

1825

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SEELEY, BURNSIDE, AND SEELEY,
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PREFACE.

As the greater portion of these Memoirs of a loved and honoured brother, have been derived from his own papers, it is hoped that the risk of representing him other than he really was has, in a great measure, been avoided. In making use, however, of such materials as were in the possession of the Editors, they judged it to be desirable to give somewhat copious details of their brother's earlier ministerial labours, because they conceived that it was then that the principles and motives by which throughout life he desired to be actuated were most severely tested. The Editors were of opinion, too, that whilst many of the particulars connected with their brother's earlier labours in Northern India, would be new to the great proportion of the present generation, these records of "the day of small things" could not be without interest and use to all who may be engaged in the work of Missions.

To account for the delay attending the appearance of this Volume, it may be proper to state, that, independently of the time consumed in the trans-

mission of some papers from India, many unforeseen circumstances prevented the brother who had undertaken the task, from preparing any portion of these Memoirs for the press until August, 1845. At that time it pleased God to visit him with a serious illness, which ultimately brought him to the grave; and thus the responsibility of completing what an abler hand had commenced, devolved on the only surviving brother, who, in his turn, has not been altogether free from those interruptions which arise out of the duties and afflictions of ordinary life.

It remains to acknowledge, with thanks, the obligation of the Editors to the Lord Bishop of Oxford, for the Letters which the subject of these Memoirs addressed to the Rev. D. Brown, the Rev. H. Martyn, and the Rev. J. Sargent; to the Lord Bishop of Calcutta, for the account of the Visitation of the Upper Provinces, which appears in pp. 529 and seq; to the widow of the late Rev. J. Backworth, for letters addressed to her husband; and to the Archdeacon Harper for letters and information connected with the Diocese of Madras. It will be seen also, that the Editors of these Memoirs have been much indebted to the correspondence of their brother with Mr. Sherer, of the Bengal Civil Service,—himself recently numbered with the dead who are waiting for the resurrection to eternal life.

January 28, 1847.

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MEMOIRS,

ETC.

MEMOIRS,

ETC. ETC.

CHAPTER I.

HIS EARLY LIFE—AND MINISTRATIONS.

DANIEL CORRIE, the subject of this Memoir, was born on the 10th of April 1777, and was the eldest surviving son of the late Rev. John Corrie, for many years Curate of Colsterworth, in the county of Lincoln, and Vicar of Osbournby in the same county, and afterwards Rector of Morcott, in the county of Rutland. The history of the early part of Mr. Corrie's life will be best told by the following extract from his private Journal, dated on his twenty-seventh birthday :—

“Alas, when I look back, what a dreary waste appears ! Seventeen years spent at home without a thought of God or salvation, though I had the benefit of family worship, and abundance of good advice. The succeeding four years I spent

with Mr. E,* principally in London, and its neighbourhood, exposed to every temptation. The first serious resolution I made of reformation was on the night of February 10, 1798, on which I heard of my mother's death, which, occurring suddenly, was a great shock to me. I loved her most dearly, and had much reason to do so. Being totally ignorant, however, of my own depravity, and in darkness as it regarded the work of the Redeemer, I soon broke all my resolutions. In May 1798, I returned to my father: and, being removed from my temptations, I was in hope of effectually reforming myself; but, alas! on every convenient occasion, I became the prey of my former temptations. In the October of that year, we removed from Colsterworth to Grantham, where I became still more strict, attending every month at the Lord's Table; but I was still ignorant of the way of salvation. In the summer of 1799, I was entered of Clare Hall, Cambridge; and before going into residence, I met frequently with Mr. G. N., who took much pains to direct my views aright; but I obstinately withstood him, and succeeded too fatally, I fear, in hardening C. against his admonitions. Still, I was destitute of true peace, and determined on greater strictness, such as fasting and penance, &c. &c. I went into residence at Cambridge, October 1799; but instead of further reformation, I spent my first year in a round of dissipation. Still, however, I maintained appearances, being seldom out of gates after ten o'clock, or being absent from chapel. I went occasionally to Trinity Church,† though I was much disgusted with what I heard there. During the summer of 1800, I had time for reflection, and returned to college in the autumn, with some faint desires of doing better. At Christmas of that year, I was appointed to an exhibition at Trinity Hall, and removed thither in the January of 1801.

* A friend who had expressed an intention of providing in life for Mr. C.

† The church of which the late Rev. Charles Simeon was then Incumbent.

I now began to feel a growing attachment to Mr. Simcon's ministry, although I seldom ventured to take a seat. Returning home in June 1801, reformed in a great degree in my outward conduct, and with desires the world could not satisfy, it was my happiness to find John Buckworth,* at his father's; who, taking me to visit some religious people, I insensibly began to love their society, and to perceive that it was the way of life I desired to follow. I reflect with much gratitude on the kindness and forbearance of my friend Buckworth, who led me on by degrees, till I ventured to speak to him of my state; and from that time I have experienced a pleasure in the ways of God before unknown. Yet, alas! I began to be proud; and returned to college in October 1801 full of self-conceit. I now attended Trinity Church regularly; but my walk was very uneven. About Christmas I fell grievously, and continued for about a fortnight full of terror, and without resolution to proceed. It pleased the Lord, however, to raise me up again; and since that period I have had no distressing apprehensions respecting God's willingness, and the Saviour's sufficiency, to save to the uttermost."

3

With reference to what Mr. Corrie terms in the foregoing extract, a grievous fall, he expressed himself to his friend Buckworth, in a letter dated Dec. 25, 1801, as follows:—

"I was too forward and presumptuous in my notions of acceptance with God, and of an interest in the Saviour; and God has thus left me to myself, to prove to me the pride and deceit of my heart. I have been ashamed of my Saviour, and he has withdrawn from me the sense of His presence; and dismay and a fearful looking for of judgment has taken

* The late Rev. John Buckworth, Vicar of Dewsbury, whose father was an inhabitant of Colsterworth.

possession of my soul. Yet the anxiety and longing after His presence, which I feel, leads me to hope that He will not cast me off for ever. God, Thou knowest my heart : Thou knowest that I trust not in my own self for strength to serve Thee. O shut not Thy merciful ears to my prayers!"

After keeping the usual number of Terms in Cambridge, Mr. Corrie was ordained Deacon on Trinity Sunday, June 13, 1802, "by Dr. Tomline, Bishop of Lincoln, to the curacy of Buckminster, in the county of Leicester. His views and feelings with respect to the christian ministry, are expressed in the following extract from a letter written about the time of ordination to Mr. Buckworth:—

"The ministry appears to be indeed an awful undertaking : the nearer the time approaches, the more difficult do the duties of it appear. At C. the obstacles seem to be greater than elsewhere. O for a firm reliance on that grace that can overcome all obstacles, and make even a bed of thorns easy!"

Shortly after Mr. Corrie had been ordained to the curacy of Buckminster, he received an appointment to that of Stoke Rochford also. On this latter curacy he resided, until in 1806 he accepted a chaplaincy to the East India Company; and his correspondence with Mr. Buckworth, affords us some notices of his early ministerial life. In a letter dated November 10, 1802, he writes,

"I yesterday met a large party from Skillington at N.'s. You know I never was among them before. I felt little edification : their manner of expression, and many passages

in their hymns, were not in unison with my frame. I felt not that 'Nature's last agony was o'er;' or that 'all was torn from my bleeding heart;' but thought that 'would to God this were my experience!' O that I might love Him supremely—that I might burn with love in return for His matchless goodness! But, what I most objected to was a hymn, beginning, 'Abraham when *severely* tried,' and in the third line, 'He with the *harsh* command complied.' I may not be correct in any except the *marked* words; but surely nothing can be 'severe,' or 'harsh,' which proceeds from a God of love, who is engaged to make all things work together for our good. Send me word, dear B. what you think of these things: whether these remarks are not the offspring of a captious and weak head; or whether it is an artifice of Satan to prevent me from profiting by their company; for, certain it is, I feel little of that elevation I have often felt after religious conversation. I spent the evening of Sunday at Mrs. B.'s, I trust profitably. Some of their relations were there, and went away seemingly impressed. May God fix what was said on their hearts! I spoke to them from my favourite subject, 2 Cor. viii. 9. The subject of our poverty, and the way in which we were made rich in Christ, were the principal topics I dwelt on. O that He would be pleased to own the labours of the very least of his servants, who am not worthy to be called a servant! Blessed be He who has 'laid help on one that is mighty;' and blessed be He who knows how to pity our infirmities, and will send his Spirit to teach us what to ask for. How my praise for ever flows, to the adorable Trinity for that grand scheme of redemption! While I write, I feel the efficacy of Christ's atoning blood to purify souls polluted as mine. O when shall redemption in its fullest import appear! When shall we begin the triumphant song of the redeemed, 'To Him who loved us and washed us from our sins in his own blood!' "

“ March 7, 1803.

“ My time, sorry am I to say, has passed heavily of late. Such backwardness to communion with God, such slothfulness in His service: so many painful apprehensions with regard to temporal inconveniences: so many distressing doubts with regard to retaining Stoke! You, perhaps, will not wonder when I tell you that, what with inward conflict and outward service, I am bróught very low; or that these unbelieving fears have provoked the Holy Spirit of God to leave me, in some measure, to wrestle with those inward and hidden corruptions of my heart, which, like a troubled sea, throw up mire and dirt in abundance. Yet by this, if by nothing else, do I know that the Lord favours me, since my enemies, who have assaulted me so continually, have not prevailed against me. And though my soul is cast down; yet do I not doubt but that, when the Lord sees fit, I shall praise Him, and again rejoice in the God of my salvation.

“ You desire to know how I go on, that is, I suppose, how the work of the Lord prospers. O that I had more to tell you on this head! At Sewstern, I have reason to fear that my hopes were too sanguine. Miss N. was last week attacked very suddenly with a fainting fit. It happened to be the day I was to drink tea with them. I found them much alarmed; and, it gave me an opportunity of speaking on the necessity of a speedy application to Christ. . . . May the Spirit of God apply it to their hearts! At Easton, I was called to visit a woman who has been long confined, though till lately unknown to me. I trust that the Lord has indeed visited her in mercy. I found her at first in a very contented state, supposing, (in her own words), that she had ‘a good repenting heart.’ I endeavoured to convince her that by nature no one has a repenting heart, but on the contrary that it is only evil, yea ‘desperately wicked.’ On my return a few days after, I found her in much anxiety,

saying that she had been deceived in her opinion of herself, &c.; and though her doubts are not yet removed, I trust she disclaimed all other ground of confidence but the Redeemer's merits. This is matter of much comfort to me; and O what comfort that I have myself been taught these things! Might I not have been 'a blind leader of the blind.' Might I not still have been the slave of Satan, and been his instrument in destroying souls? 'O to grace how great a debtor!' "

“ April 25, 1803.

“ Soon after my last letter to you, peace began to dawn upon my soul; and by imperceptible advances gradually to increase. I have since then enjoyed in general a settled calm; though of late I have been severely exercised by the revival of corruptions which I had hoped were in a great measure subdued. The Lord has let me plainly see that the seeds of these evils still remain. At the same time I have reason to bless His name, who has made me more than conqueror. Mr. Newton's letter on Temptation suits my experience on that subject; and it has been the instrument of much comfort and strength to me.

“ You perhaps have learned from the newspapers the sudden death of Mr. Cholmeley.* He was riding with some friends near his own house, and fell from his horse in a fit, and expired in a few minutes, without speaking a word: he was buried last Saturday. How loudly do such providences call upon us to be in continual readiness; not only to awake from sin, but to be diligent in the improvement of our talent, that when our Lord cometh, He may receive His own with usury.”

* Montague Cholmeley, Esq. of Easton Hall, near Grantham, one of Mr. Corrie's parishioners, and grandfather of the present Sir Montague J. Cholmeley, Bart.

“ Colsterworth, June 8, 1803.

“ Your letter directed to High Street, followed me hither. I should have answered it sooner, but have been much engaged in catechising, attending visitations, &c., besides my usual avocations. With yourself, I have to complain of much deadness of soul; though I enjoy now and then a passing glimpse of the Divine goodness;” for which I have much reason to be thankful, and which keeps my soul athirst for God, and leads me to long for brighter manifestations of His love. I cannot but adore the condescension of Jehovah, who, I trust, smiles upon my labours, and owns His own work in the most worthless of His creatures.”

“ Stoke, October 31, 1803.

“ What obligations am I under to you for the part you have taken, in leading my feet into the ways of peace! But, what infinitely greater obligations do I owe to the Friend of Sinners! That name, the ‘Friend of Sinners,’ endears the adorable Saviour to my soul; and gladly would I leave all things here below to see Him as he is, and love Him as I ought. But His time is best: and it is infinite condescension that He grants us here some visits of His love, and gives us to taste a blessedness begun. When I read your letter, I was almost ready to envy you the pleasure you must have enjoyed during your stay in London; but a little reflection reconciled me to my confined situation. Though you were feasted with spiritual dainties, yet unless your spiritual appetite was good you would pine in the midst of plenty; and, blessed be His name, where He creates an appetite, He will surely satisfy it, were it in a desert. ‘If Elijah wants food, ravens shall feed him.’ . . . I have in general enjoyed much comfort in private, but my public duties have not brought me so much consolation.

So much of self mixes with all I do, that it mars my peace ; and, I fear, hinders the success of my labours ; though it seems the highest presumption to limit the Almighty, or to suppose that a ‘ potsherd of the earth ’ should obstruct His designs. The Sunday preceding the Fast-day, I endeavoured to prepare the minds of the people for that occasion ; and was happy to find that it was not without effect. The three churches were crowded. I took my text from Psalm lix. 1, 2. I have read lately two of the Homilies, ‘ the Homily on the Misery of Man,’ and ‘ the Homily on Salvation.’ By the advice of my father, I reserve the others for the festivals for which they are appointed. I hope this may have the effect of removing prejudice—the Lord grant it may ! I can appeal to Him that my desires are to be useful in His vineyard. May that sovereign grace be magnified which has inspired the desire ! Yesterday my father administered the Sacrament for me at Buckminster ; the number of communicants was unusually large, though it is a time of the year in which the people do not usually attend in numbers. I hope this is a token for good, and an encouragement to persevere and wait the Lord’s time. . . .

“ My dear friend, forget me not at the throne of grace : thither I always bear you in my mind, and I have much need of your prayers, that I may have utterance given me to declare the mysteries of the Gospel. This is all that is worth living for, to make known the riches of Divine grace, and to be instrumental in winning souls to Christ. Yet, O what coldness and backwardness I feel even in this delightful service ! . . .

“ Did you, my friend, partial as you are, but know the thoughts that haunt my soul, and pursue me even into the pulpit, your good opinion would, I fear, be turned into disgust. But ‘ this is a saying worthy of all acceptance, that Christ Jesus came into the world to save sinners.’ This is all my salvation, and all my desire ; and this shall be all my theme, ‘ Worthy is the Lamb that was slain.

From this hold, Satan has not prevailed to drive me of late. To this hold will I cling, for He that is my righteousness is also my strength, and in His strength I shall be more than conqueror. May the soul of my friend ‘blossom as the rose; and be as the garden of the Lord, well watered every where and fruitful!’ ”

“ London, December 20, 1803.

“ I rejoice that you seem to expect no further hinderance to your ordination at Easter. I hope you will be abundantly blessed in your labours, for truly nothing else can satisfy a soul thirsting after the honour that comes of God. We need much patience, dear B., that after having done the will of God we may inherit the promises—

‘ God moves in a mysterious way,
His wonders to perform,’

and, when our finite capacities can discover no good working, He is bringing about the purposes of His own will. Often has he given my impatient soul to see this: in a moment hushed the storm of raging and impetuous passions; and made, even when all in prospect seemed gloomy, a great calm. This experience has been of great service to me, in enabling me to impart consolation to others, and to comfort them with the same comfort wherewith I myself have been comforted of God. O the heights and depths, and lengths and breadths, of the love and condescension of God, to submit, as it were, to the caprices of the creatures of His hand, yea, of the rebels against His government! ‘Is this the manner of men, O Lord?’ I feel, indeed, according to your expression, that ‘without all-sufficient grace, quickly would my heart return to the indulgence of those things which my judgment tells me, are nothing but vanity and sin.’ In the review of my experience since I came hither, much cause of praise appears. That

promise has been very abundantly realized, 'He will not suffer you to be tempted above what ye are able, but will with the temptation make a way to escape.' And having this experience I would gladly 'cast all my care upon Him,' who, I trust, 'careth for me,' in expectation that He will 'keep me by His mighty power through faith unto salvation.'"

"Stoke, February 14, 1804.

"I anticipate much pleasure in your company and from hearing you preach in some of my churches. I have, however, I trust, learned in some poor measure to 'cease from man;' nor do I expect either pleasure or comfort further than as a Divine blessing shall attend our communications. The work of the ministry seems to be followed with little effect in this place : for my own part, however, I have felt much freedom from slavish fear; and have delivered my message with boldness. If it were the will of God, I should rejoice in some visible effects; but I desire to resign myself to His pleasure.

"The Methodists have at length established preaching at Sewstern; and, I understand, some have been brought under convictions by their means. If the work be of God, I would gladly bid it God speed; and if it be of man, it will come to nothing. The ministers of the Established Church labour under some disadvantages, from the necessity of having so many parishes to attend to, &c. . . . Every day convinces me more of the necessity of subordination in religious, as well as civil affairs. The want of this is the cause of that mania, if I may so speak, which prevails among the Methodists, and bids fair in time to turn them all into preachers and no hearers. They seem to look upon preaching as the only instrument of conversion, and overlook other means, such as reflection, self-examination, &c.; hence their various backslidings, falling from grace, &c., with

the many reproaches that are brought upon the gospel thereby. These things make me lament sincerely, the defection which, I fear, daily takes place from the Establishment. Pure in her doctrines, and apostolic in her constitution, our Church seems, indeed, 'the pillar and ground of truth;' and the best means, under the great Head, of keeping men in the simplicity of the gospel. I would not, however, say with Mr. D. that there is no salvation out of her pale. I would rather pray, earnestly pray, for a revival of vital godliness in her sons. . . . O that it would 'please God to illuminate all Bishops, Priests, and Deacons, with true knowledge and understanding of His word;' and enable them to shew its real power both in their preaching and living. . ."

" April 4, 1804.

"I should have answered your letter sooner, but have been both very unwell and very much engaged. Mrs. B. left this life for a better, in the night of the 26th ultimo. I was in the house at the time of her departure, and I trust profited by the awful event. She was sensible at the last, though for some days she had been wandering. Frequently during her illness, she confessed that she had no hope but in the blood and righteousness of Christ, and wished to receive Him as her King to make her holy, as well as her Prophet to teach her, and her Priest to atone for her transgressions. It was matter of surprise to me to hear her express herself with a correctness on the work of the Redeemer, which had been unusual to her; and did not seem to be expected from one who had become so late in life acquainted with the way of salvation. I have felt more than I had expected to feel from the departure of one of my most constant and attentive hearers. May the effect be lasting!

"I have of late had reason to bless God for some visible testimony of His acceptance of my labours. Soon after you left us, I went to visit an old person and his wife at Sews-

tern, and trust that the man is in a hopeful way. Some persons at Easton, too, have been awakened, and now meet for the purpose of social worship. The multitude, alas ! continue inattentive : but, one soul saved, and that the meanest or weakest of God's creation, is abundant recompense for a life of toil and labour.

“ Last Sunday, I exchanged duty with Mr. G. at W. It is grievous to observe so small an attendance at public worship. It seems a beacon to warn us of the ill consequences of irregularity. When a man shews a contempt for the institutions of the church to which he belongs, the *profanum vulgus*, though dull enough in general, can easily see the motive that keeps him in the church, and they learn to despise the person who, for the sake of emolument, will continue a member of the church.”

To the foregoing notices of Mr. Corrie's early ministerial labours, may be added an extract from his Journal, dated April 10, 1804.

“ On Trinity Sunday, June 13, 1802, I was ordained Deacon. I trust I had a desire to do good to the souls of men ; but it was, as I now perceive, very faint, though I hope my labours have not been in vain. And now, O Lord, I desire to adore that sovereign grace, which plucked me as a brand from the mouth of the devouring flame ! I would pour out my soul in gratitude, to that dear Redeemer, whose intercession has delivered me from so great a death ; and would bless the Holy and Eternal Spirit who has enlightened my dark understanding, so that though I know not the hour, nor the day, nor the month, nor even the year, when He graciously wrought savingly upon me, yet I can say, ‘ Whereas I was blind, now I see.’ O Holy, Blessed, and glorious Trinity, let thy choicest blessings descend on Mr. Simeon, who, regardless of the frowns he might incur, faithfully warned me of my danger ; and let thy watchful Provi-

dence ever protect my friend Buckworth, dearer than a brother ; and, O, pardon my manifold sins ! This is all my hope, that the blood of Jesus Christ cleanseth from all sin, and that His Spirit is powerful to subdue the most inveterate corruptions.

‘ On thee alone my hope relies,
At thy dear cross I fall,
My Lord, my Life, my Righteousness,
My Saviour, and my all.’

Impart to me from thy fulness, and let me evermore be abounding in thy work. I trust thou hast given me to desire the furtherance of thy glory. Enable me to act accordingly, and to live to Him who loved me and gave himself for me. Let nothing ever prevail to allure me from Thee, neither the hope of preferment, nor the fear of opposition. I have a deceitful and desperately wicked heart, but I trust thou wilt never leave me nor forsake me, seeing thou hast given me to hope in thy word.”

During the Easter Term 1804, Mr. Corrie returned to Cambridge for the purpose of keeping his Law Exercises ;* and on Sunday, June 10th, of that year, was ordained Priest at Buckden, an event which he thus notices :—

“This day I have been admitted to the sacred Order of Priests. I have much, O Lord, to be grateful to Thee for ! I was kept calm and collected during the examination ; and, (glory be to Thy name !) I have been given to feel, in some measure, my insufficiency for these things. Make me, I beseech thee, more sensible of this, and grant that the solemn transactions of this day may never rise up in judgment against me ! Let me be a light in the world,

* It was now that Mr. Corrie became more intimately acquainted with Henry Martyn than he had before been.

showing forth thy praise; and make me, both in life and doctrine, an example to Thy flock. Lord, excite in my heart strong desires after the welfare of immortal souls; and grant that those to whom, I trust, thou hast sent me, may be 'turned from darkness to light, and from the power of Satan unto God.' To thee I look: on thee I would depend. Blessed Jesus! be thou my righteousness and my strength. Fulfil all the good pleasure of thy will in me."

In answer to a letter received from Mr. Buckworth, who, the Easter previously, had been ordained to the curacy of Dewsbury, he writes, August 24th, 1804:—

"I rejoice to hear of the success of your ministerial efforts. O that the Lord would hasten the time when Satan's kingdom shall be finally demolished, and the kingdom of the Messiah established on its ruins! You will now have another snare to contend with; the Lord having been pleased to own you for his servant, Satan will now seek to exalt you beyond measure. We tread in a narrow path: dangers stand thick around: a single false step may lead to consequences most ruinous. O what need of watchfulness! May the 'Watchman of Israel' guard you; then will you be secure indeed! For myself, I can but just discern the pulse of spiritual life to beat, and that chiefly by the struggle between sin and grace. Alas! I have no active exertions to reflect on. That I am not the willing captive of natural inclination is all that I can say. Since you were here, I have been obliged to apply for medical aid, and have found considerable relief (thanks be to the chief Physician!) so that I am now in usual health, except that I am oppressed with a languor which distresses me exceedingly, and leaves me only able to sigh and cry. How cheering the consideration that 'our life is hid with Christ in God!' There it is secure. How animating the thought that 'when

Christ who is our life shall appear, then shall we also appear with him in glory !' O the wonders of redeeming love, that worms, rebellious worms, may not only hope, but confidently expect such transcendent blessedness ! For Christ our Head having endured the cross, to deny Him the rewards of His sufferings would be an injustice incapable of entering the Eternal mind. What shall I render [to the Lord] that amidst all my deadness, this hope is not taken from me ? My help it standeth only with the Lord ; and though I am destitute of sensible comfort, yet I am enabled to rest upon the unchangeable word of promise, that those whom He has justified, and to whom He has given the love of holiness, the inseparable companion of justification, He will infallibly glorify. With respect to the work of the Lord, I hope it prospers among us. I hear of good being done, and that is some comfort to me. Amongst your numerous friends, let me beg of you to remember me at the throne of grace : none more stands in need of your earnest supplications. Whilst I can keep hold of the promise, I am encouraged : but I assure you, it is indeed a warfare, a struggle, a race. You are often, *often* present to my mind ; and while I have any apprehension of the inestimable value of spiritual blessings, I will not cease to pray that you may be enriched with the choicest of them ; and that we may be permitted to join in the songs of the redeemed."

"Stoke, November 12, 1804.

"It is some time since I heard of you, but hope you are well : if so, the less matter whether I hear of you or not. However, pray snatch some passing hour to let us know how the work of the Lord goes on at D. ; for, let matters go how they may with ourselves, still will we say respecting the success of the Gospel, ' Good luck have thou ! ' There is in man a desire to be *something, somewhere* ; and this

desire is, beyond a doubt, the moving spring of much of that forwardness we see in many touching the promotion of religion. Howbeit, the Gospel is furthered.

“You will be surprised to hear of the death of James P. He was buried at Colsterworth about a fortnight since. With my father’s permission, I preached at his funeral to a crowded church. The effect I know not, but my own heart seemed hard and insensible as a rock; and, indeed, though I have proof that my labours are owned by my gracious Lord, yet I seem like Gideon’s fleece, dry in the midst of divine dew. My hope, however, and my confidence, is kept immovably fixed on the rock of ages; and I have to bless God for a growing devotedness to his service, an increasing determination to be the world’s fool for the sake of Christ, and to count His reproach my highest honour.”

An entry in his private Journal, dated January 27th, 1805, manifests the same distrust of self, and the same earnestness for the good of his people.

“At Skillington, this morning, I felt an earnest desire, had it been God’s will, that I were able to preach extempore. I had so strong a desire to communicate to the people what I felt of God’s goodness, that it seemed a restraint to confine myself to my paper. But, Lord, thou knowest what a proud creature I am. Thou seest how I covet the praise of man, and in mercy to my soul hast made me ‘slow of speech.’ O make me of quick understanding in the ways of godliness! At Stoke, I felt something of the same spirit remaining, some longings after God in prayer, and some breathings for his blessing on the people during the sermon; but at Buckminster, how changed! Wandering thoughts and imaginations. How manifold are the mercies, how infinite the patience of God! O when will it be that my heart shall be immovably fixed on God: when shall my soul become as a weaned child? Blessed Saviour! thou art my Friend, my Advocate, my Head of influence: visit me

with thy salvation : smile upon my poor, imperfect, defiled labours, and glorify thy name in my weakness ! ”

April 10th, being his 28th birth-day, is thus noticed :

“ Yesterday, I was twenty-eight years of age : but, my heart ever prone to forget the Lord’s mercies, I forgot to make any reflections on the Divine goodness in bringing me thus far. Lord, I would remember, to the glory of thy rich and free grace, that thou forgivest my transgressions, and coverest all mine iniquities. I have to praise thee that thou hidest me from the strife of tongues : thou makest my way very pleasant : thou strewest my path with flowers : thou hast also given me some tokens that I have not run unsent, by blessing my poor attempts to the consciences of my people, and awakening some of them, I trust, from the sleep of sin, making them to hear thy sweet voice speaking peace to their souls. If a worm may be permitted to plead with his Maker, O let my cry enter into thy ears, and awaken many sinners amongst us to come to Christ that they perish not ! Yea, Lord, give me to see Jerusalem in prosperity : nor would I cease to plead with thee till thou hast answered my prayer. I would praise thy holy name for a growing determination to glory in nothing save in the cross of our Lord Jesus Christ. I would bless thee for a disposition to count reproach for his sake as my highest glory. I plainly perceive that ‘ all who will live godly must suffer persecution.’ I cannot hope to enter into heaven but ‘ through much tribulation,’ even as thy choicest servants have done. O enable me to keep my eye ever fixed on Jesus, that I may not be weary, or faint in my mind ! When I look back, the brightness of thy favour makes my unprofitableness dark indeed ; and I should have just cause to fear, that the avenging sword of thy justice would cut me down as a cumberer of the ground ; but Jesus liveth, making intercession, and therefore I am not consumed. Nor shall I ever be con-

sumed, seeing, 'He is able to save to the uttermost.' To all thy other favours, O Lord, add a heart to trust thy word; and henceforth let the love of Christ constrain me to a more constant and uniform obedience. Thou knowest that I love thy law; and though I come far short of its requirements, yet there is not one jot or tittle that I desire to have altered. I consent to it that it is 'holy, just, and good,' and desire to conform my whole spirit, soul and body, to its divine precepts. Let thy Holy Spirit, then, carry on the work thou hast begun! Write thy law upon my heart; put it into my mind; and let me be changed from glory to glory, till I become 'meet for the inheritance of the saints in light:' whither, in thine own good time and way, bring me of thine infinite mercy, for Christ's sake. Amen.'

In the Easter term of 1805, Mr. Corrie was admitted to his L.L.B. degree. It was during this visit to Cambridge that the subject of a chaplaincy to the East India Company was strongly urged upon him by the late Mr. Simeon. After much and serious consideration, it seemed to Mr. C. to be his duty to devote himself to the spread of the Gospel amongst the heathen. An appointment to India was accordingly obtained for him, through the influence of the late Mr. William Hoare; and the following extracts from Mr. C.'s journal and letters will exhibit the state of his mind, in the prospect of quitting his curacy, for the purpose of exercising his ministry in a distant land.

"July 25th, 1805. I have for a long time neglected to note down the workings of my soul; but I would now remark, that when I have been in my best frames, my mind has been most resigned to the work of the Lord in India.

Yet I feel much cleaving to creatures, and a want of resignation. Lord, teach me to know, and do thy will !

“ Oct. 6th. As the time approaches for leaving England, more anxiety of mind arises ; though blessed be God, no desire to draw back from the work. O may I be found but faithful ! Lord, strengthen and support me in the work. ‘ Give what thou commandest,—and then command what thou wilt : ’ let thy will be done *in* me, and *by* me ; and in life and death let me be thine, *through* Jesus Christ, thy dear Son, and my beloved Saviour. Amen ! ”

TO THE REV. J. BUCKWORTH.

“ November 12, 1805.

“ From my last you would, perhaps, expect to hear from me before this ; which might have been the case, but that I received information, when in London, that the fleet does not sail for India before January next. It is not likely, therefore, that I shall leave this place [Stoke] before that time ; unless, indeed, Mr. D. should meet with a curate to supply my place. He is now in London ; and, as my engagement with him ceases at Martinmas, should he meet with any person at liberty to enter on the curacy, I cannot expect, nor do I desire, to continue longer. He returns this week, when it will be determined. On my way from London, I stopped at Cambridge, and read prayers for Mr. Simeon on the Thursday evening. It was highly gratifying to see very many gownsmen attentive hearers of God’s word. One might compare it to so many messengers waiting for instructions, with which they were about to post off in all directions. The Lord increase their number, and long continue Mr. Simeon at Cambridge, an invaluable blessing to the church and nation !—I feel some degree of regret at leaving [this place] ; and, especially on account of some who manifest an attachment to the cause [of God], whilst yet they are far from being what I could wish them. I ex-

perience something of what the Apostle expressed towards his people, when he declared he 'travailed in birth of them till Christ were formed in them.' O that the Lord would 'cut short his work in righteousness,' that I might leave them with a prospect of rendering an account of them with joy! I reflect with much dissatisfaction on my conduct whilst among them: so little of the example of Christ, so little of warmth in public, so little of zeal in private, so much ignorance, and inexperience in stating the truths of God, that I fear lest their blood should be required at my hands: almost involuntarily my soul cries out, 'Deliver me from blood-guiltiness, O Lord, and my mouth shall sing aloud of thy righteousness!' O the horrid wickedness of soul-murder! How infinitely valuable must that blood be, that can wash out so foul a stain! O may I ever experience its healing and cleansing power; and may the consideration of the richness and the fulness of redeeming love animate me to greater exertions, and fill my mouth with more exalted praises! Lord Jesus, let thy power rest upon me, and thy strength be perfected in my weakness! Out of the mouth of a babe and suckling in Divine knowledge, ordain praise and glory to Thyself! Let my dear friend say, 'Amen,' to these unconnected petitions; whilst, through grace, my prayers shall continue to ascend, that every needful gift and grace may be bestowed upon you, that you may be enriched with all spiritual knowledge and understanding; and that you may have utterance given 'to declare the whole counsel of God.'"

" January 13th, 1806.

"I have not heard further respecting the time of sailing for India, but am getting ready for a removal on the shortest notice. With much thankfulness I inform you, that my mind is quite tranquil in the prospect of leaving everything dear to human nature. I have, indeed, some-

times, painful convictions of my insufficiency for the great work before me ; but am in general enabled to believe, that ‘ as my day is, so shall my strength be.’ The affection my people express for me fills me with shame, that I do not more deserve it, and with fear lest I should be tempted to think of myself more highly than I ought to think. It has pleased my gracious Lord, however, to give me of late a deep experience of my own depravity, and of my unworthiness of the least of his mercies. My dear friends seem entirely reconciled to a separation. I trust that we shall be able to part without the sorrow of those ‘ who have no hope.’ O how great the condescension of our Redeemer God, who stoops to so close an union with sinful worms : who allows the sons and daughters of corruption to address Him as their Husband and their head ; and salutes them as His spouse and His beloved ! Methinks such honour, so undeserved, might well engage our every thought, and make our every inquiry only, ‘ What shall I render, &c ?’

CHAPTER II.

DEPARTURE FOR INDIA—VOYAGE—ARRIVAL AT CALCUTTA.

EARLY in the year 1806, Mr. Corrie took leave of his relatives and parishioners to embark for India. At that time, a voyage to India was looked upon as a much greater undertaking than it is considered at the present day. Accordingly on Mr. Corrie's departure from his father's house, the parishioners pressed round to take their leave of him; many of them deeply affected, believing "that they should see his face no more."

After a prosperous journey to London and Portsmouth, he embarked (March 30, 1806) on board the *Asia* East Indiaman, bound to Calcutta. Mr. C. was accompanied by a brother-Chaplain, the Rev. Joseph Parson, one of his most attached College friends. Among the passengers were many cadets, to several of whom Mr. C. was made useful, and be-

came in after life their friend and counsellor. Some particulars of the voyage are subjoined from Mr. Corrie's Journal and Letters, which shew the lively interest he took in the welfare of all around him, and indicate the steady purpose with which he kept in view the great work before him.

In his journal, Mr. C. writes under date of

"April 10th. This day I have completed my twenty-ninth year. In the review of the past year, O what reason have I to adore the divine mercy. Soon after I had determined on going to India, which was in June last, it pleased God to work by his word, and to raise a general attention to eternal things, amongst my people at Buckminster and Stoke, giving me real favour in their sight, for which I desire to praise Him, confessing that I am not worthy to be ranked amongst the meanest of His ministers. Some amongst them, I hope, were brought to God. O that they may continue to walk in the truth; and may each amongst them become Christians, not in name only, but in deed and in truth! Since I have been on the point of departing from England, every objection to the undertaking has been removed from my mind. My heart is set on the work of the Lord in India; and I would not draw back, as far as I know myself, to be made Archbishop of Canterbury. I have taken leave of my dear friends, most likely for ever in this world. I would dedicate every faculty of my soul and body to my redeeming God. Lord, accept me, working in me that which is well-pleasing in thy sight, through Jesus Christ my Lord and Saviour; to whom with Thy blessed self, and Holy Spirit, Three persons in one Jehovah, be all glory, and honour, and praise, now and for evermore. Amen!

"April 14th. On Saturday afternoon, and yesterday morning, the wind blew quite a hurricane. In the night of

Saturday, I could not sleep for the tossing of the ship: I lay meditating on death, and found my mind calm and resigned; but saw nothing in whatever I had done on which I could rely for a moment; saw nothing, in fact, but what was deficient and defiled with sin. Yet, in the consideration of the atonement, and intercession of Jesus, I could look *without dismay*, though not with any sensible joy, to a judgment-seat.

"Yesterday the wind was too high to admit of divine service. Much consideration about our danger during the preceding night; but, alas, little disposition to praise the Lord for his goodness! Some few of the passengers listened with attention, whilst I read a sermon on the poop. I had much conversation at intervals with several of them, on the subject of religion; and found some disposed to attend. Yesterday, passed one of the Salvage islands: to-day one of the Canaries (Palma.) No one who has not been for some time out of sight of land can conceive the delight which the view of these created; or the refreshment they afforded the eye. As stupendous monuments of the divine power, they ought to have raised more adoration in my heart to the great Supreme. But, alas! I find the more I get familiarized to the wonders with which I am surrounded, the less sensibly I feel my dependence on Him in whom I live and move. Blessed Saviour, O let me be accepted, and ever preserved through thy intercession, and kept by thy power through faith unto salvation. Amen."

Whilst off the coast of Africa, Mr. Corrie relates that the *Lady Burgess*, one of the *Indiamen* in company with the *Asia*, struck upon a rock:

"The masts were cut away: the pinnace, contrary to expectation, floated, (for she filled with water,) and soon after was driven clear of the breakers, with about forty persons. As many as could swim plunged in, and about seventy at length got into her. The boat also was manned, and, by

the exertions of the chief mate, the ladies, (six in number,) were put into her, and none allowed to go with them, lest, being crowded by too many, she should be swamped. The captain and some others who could not swim, were saved by laying themselves on planks; and, being drifted by the waves, were afterwards picked up by the boats. The Leopard's boats saved about twenty-five. The ladies were received on board the Nelson; the greater part [of the crew] were taken up by the Melville, and some by the Sovereign and Alexander. About fifty perished; amongst whom were the first and sixth mates, the purser, and twenty-four cadets; the greater part of the others were Asiatics, with some soldiers."

With reference to this melancholy occurrence, Mr. C. writes :

"Sunday, April 20. This morning has been spent in great anxiety. About two o'clock, I heard guns firing as signals of distress. When day broke, the wreck of a vessel was seen on the rocks, off the island Benevento. About eight boats were observed at a distance, and at ten o'clock we perceived one making towards the Asia. Soon after, a passenger of the Nelson, and one of the mates of the Lady Burgess, came on board, from whom we learnt that the unfortunate ship was the Lady Burgess, which was gone down with every part of the cargo. Six ladies, passengers, reached the Nelson in safety. The mate, after putting the ladies on board the Nelson, returned to the wreck, when her poop remained above water sufficiently to preserve life: on returning a second time, nothing was seen but part of the bowsprit, every creature had disappeared; but the Commodore, having sent several boats to their assistance, suggests a hope that all are saved. What reason have we of this ship to adore a kind Providence for being directed a different course! Alas, that such indifference, nay base rebellion [against God] should still appear! O let me not

be as those who know not God, but grant me such a due sense of all thy mercies, O Lord, that my heart may be unfeignedly thankful, and that I may show forth thy praise not only with my lips, but in my life ! Amen."

The Journal proceeds :

" April 23rd, St. Iago.—Went on shore with the purser. On landing was struck by the scenery, which was quite new to me, and highly picturesque. Within the beach there is a low valley, having the appearance of a marsh, with shrubs growing in the shape of a pine-apple ; it had a very pleasing effect. Water was here procured for the fleet. The town stands on a hill, on the right of the valley ; and within the fortifications. At the foot of the ascent, and on the beach, were three officers riding on small lean ponies. Their clothes, ragged and much worn, were such a contrast to an Englishman's idea of the word ' officer,' as to excite a smile. Further on were some slaves, in a state of nature, employed in breaking cocoa-nuts. At the entrance of the garrison stood a sentinel, without shoes or stockings, his other clothes hanging in rags, and having no lock to his musket ; altogether, he reminded me of one of Sancho Panza's guards. In the town, which consisted of two rows of huts, we found poultry, pine-apples, cocoa-nuts, &c. &c. for sale. The natives perfectly understood what are called ' the tricks of trade.' I am told they sell a kind of Port wine of inferior quality, mixed with rum to keep it from going sour ; they have also a kind of gin, extracted from the sugar-cane. Their women are the most disgusting figures that can be conceived ; many of them having only a covering round the waist ; the men too like men in general ; but one, a Caffre slave, was about seven feet high. The country presents a most barren appearance, being very hilly, and seldom visited with rain. After staying about three hours, I returned to the Asia, most thankful that my lot had been cast in Britain, and admiring the kindness of providence to that happy

isle. Long may a gracious God exercise the same fatherly care over it! Long may England flourish, as the place which God hath chosen to put his name there!

“Sunday, April 27th. I had service on deck to-day, the sailors being very attentive; was much affected with languor, so that the day has passed in an unprofitable manner. I had a long conversation with G., and hope well of him again. Thought much of my dear relations; and had an affecting sense of the value of former privileges, ‘when I went to the house of God, with the voice of joy and gladness.’ O for the happy time when I shall be privileged to draw near to God without restraint! Blessed be His name for some sweet seasons in private. O may the impression of them remain, and be productive of holiness in heart and life!

“May 3rd. Yesterday the wind sprung up, a light breeze, and continues to drive us two knots an hour, after a calm of three days. In the night, we had a very narrow escape from running foul of the *Alexander*; the boats were about to be lowered from the idea that the ship might go down by the concussion. What reason to be thankful for preservation! O for a due sense of all thy mercies, my God and Saviour!

“Friday, May 11th. This day had divine service on deck: in the evening had a conversation with V. on the doctrine of the Atonement. He seemed much impressed, and said he had never before considered it; but hoped he should now make it the study of his life. Lord, work in him both to will and to do for Jesus Christ’s sake! Amen. I would record, to my shame, how feeble my efforts are for the eternal welfare of those around me; and, when I think of the shame I feel, I desire to be roused to greater exertions, lest Jesus Christ should profess himself ashamed of me at the last day. O the piercing thought of being excluded from thy blessed vision! Prevent it by thy grace! let me not fall, I pray.

“May 18th. Service on deck. Found much sweetness in private devotion, with a disposition to pray for my dear

relatives and friends by name. My mind tolerably fixed on divine things, with boldness to speak to any that came in my way, on the subject of religion. I have of late observed with pleasure a great change in P.'s views and sentiments respecting scriptural truths; and a practice more correspondent thereto than formerly. This morning, he spoke with much feeling, on several experimental truths of Christianity; and I humbly hope, is no stranger to the power of them. O that I may be enabled to walk in wisdom towards him, and that he may be an honoured instrument in turning many to righteousness!

“Sunday, June 1st. I have neglected to make memoranda during the past week, and fear it is a symptom of spiritual decay: yet, I find, in general, much fixedness of mind in private prayer; and sometimes much tenderness of spirit. The Bible is my delight and daily counsellor; and I think I watch every opportunity of calling the attention of those around me to the things of eternity. Yet, I would confess to my shame, that these attempts are feeble, generally very unskilfully conducted, and little calculated to produce a good effect, and chiefly confined to more intimate associates. I plainly perceive that without a great exercise of divine power, I am totally unfit for the work of introducing the Gospel amongst the heathen; and much fear lest the objects of time and sense should divert me from that pursuit. Yet, Lord, thou knowest that to be instrumental in turning many unto righteousness is my highest ambition. This is the determination of my judgment; though, alas! my affections draw me powerfully to court the favour of man, and to covet ease. I perceive myself poor and blind, and miserable, and wretched, and lost, and undone; but O the joyful sound of wisdom, righteousness, sanctification, and redemption in Christ Jesus for ruined sinners! Blessed Lord, grant me a spirit of faith, that I may apprehend this dear Redeemer; and by virtue of union with Him may obtain acquittal from all condemnation, and

daily become more like Him, in righteousness and true holiness ! ”

To the Rev. J. Buckworth he wrote as follows :—

“ We are in hopes of reaching Madras in nine weeks from this time ; so that before you receive this, which comes by way of St. Helena, I shall, by the divine permission, be in India. Indeed, on this element, in a peculiar manner is the apostle’s limitation to be attended to, ‘ If the Lord will, we shall do this or that.’ My dear friend will be ready to fear that an account of our spiritual voyage is to be excluded from this paper. Would that I could gladden your heart with tidings of a large fleet steering for the haven of everlasting blessedness ; but on this subject my materials are scanty, though, blessed be God, some news of this kind I can send you. . . . We have twenty-two youths on board, going as cadets to India: of these a few allow me to talk freely and familiarly on the best subjects; the others treat me with civility, though sometimes they are shy of my company. One I sincerely hope is pious, though very volatile in his disposition: another attaches himself very much to me, and is much separated from his companions. These are the most promising among us, ‘ the gleanings grapes, one or two, on the top of the uppermost boughs.’ I have distributed several Testaments, and other books ; but observe no increase at present. . . .

“ My thoughts lead me now to Dewsbury, where I fancy I behold my dear friend and his dear partner, happy in each other, and happy in the love of Jesus ; but not without some thorn, to remind them that their God has a more complete happiness in store for them. You will not need assurances that my daily prayers ascend on your behalf ; nor need I ask you to believe that words cannot express the interest I feel in your welfare. May the richest blessings of Providence and of grace descend upon you both ; and may you bring much honour to the ways of truth, by your lives

and conversation, till, full of days, and full of grace, like shocks of corn in harvest, you be gathered into the heavenly garner ! I long to be publishing glad tidings of salvation to poor Indians, and am daily studying their language for this purpose : an Asiatic on board helps me in acquiring the pronounciation, and in return, receives instruction in the New Testament : he evidences a teachable disposition ; laments the folly and idolatry of his countrymen, and I trust will one day become a witness against their abominations."

But to return to the Journal :—

"June 8th, 1806. On a review of this week, I feel much cause for humiliation, and much for praise ; for humiliation, that I gather no more boldness in the cause of God and of his Son. Yet, I am thankful that my silent refusal to conform to the vanities around me is not unobserved ; and that a sneer about saintship is not unfrequently indulged in, when I am present. I rejoice in these tokens of my separation from the temper and practices of the world ; yet I would look to more certain evidence of my love to Jesus than this, even in the devotedness of my heart to His service and glory ; and in the love I feel for perishing souls around me. Alas, my evidences are very few : yet I think I would rather be a door-keeper in the house of God where I might see His face, than live in the richest palace on earth ; and to be instrumental in turning sinners 'from the power of Satan unto God,' is more desired by me than to be Emperor of the world. These are my sentiments and desires : O Lord, let them not evaporate in empty speculations for Jesus Christ's sake !"

"Thursday night. I would record to the honour of Divine grace, the goodness of God to my soul. Rose this morning at half-past five, found much earnestness in prayer, and my mind much disposed to that duty, but little if any sensible comfort. Prayed particularly for a believing,

waiting spirit, which has been graciously vouchsafed. I have observed two or three instances of answers to prayer, in the waiting frame of my mind ; in the attention I have been able to give to study, and in some other particulars. Lord, keep me humble and thankful for Jesus Christ's sake, Amen !

"June 29th. I have neglected to make memoranda of my state. Abstained from dinner, with a view to afflict my soul before God, on account of my own sins, and the sins of those around me. O Lord, without thy divine influence I fast and pray in vain. The sins in myself I would particularly note are, a backwardness to think on divine subjects ; a general deadness in religious duties ; a coldness of affection towards the Lord Jesus Christ ; a want of zeal for God, and of love for souls ; and a fear of censure and reproach, which leads me to suffer sin on my neighbour unreprieved. With respect to those around me, their profane swearing, their neglect of God and His worship. O will not God be avenged on such a people as this ? Will not this floating city be sunk in the mighty waters, for the wickedness of its inhabitants ? O Lord, let my cry come before Thee, in behalf of this ship's company, through the mediation of Jesus Christ !

"Sunday, July 6th. This morning a most tremendous gale came on. Went on deck at five o'clock. The vessel rolling so as once to ship a sea on the lee-side ; every person seemed apprehensive of danger. For my own part, I do not recollect to have been afraid, but I felt much awe and seriousness, in the thought of appearing before God. In the afternoon (two o'clock,) a man fell overboard from the foremost main-yard. By the uncommon exertions of Mr. Walker, the third mate, and four of the men, he was taken up alive, and gives hopes of recovery. Mr. W.'s conduct on this occasion merits the greatest praise, and has much endeared him to every one on board.

"July 20th. Read Church History and Persian. The

Commodore spoke an American, which left Calcutta on May 28, and which on June 22nd, spoke a ship at sea, and received information that a frigate, supposed to be detached by Jerome Buonaparte,* put into the Cape and was captured by Admiral Popham; from whence it is concluded that Jerome Buonaparte either followed the frigate into the Cape and was taken, or proceeded to India. Two country ships had been captured in the straits of Malacca.

“Thursday, July 24th. In addition to the news heard on Tuesday, learned from the Commodore, that the American told him a general peace had been brought about in India. O that ‘the Prince of Peace’ would establish His dominion among those perishing heathens! Every day brings me acquainted with some new proof of that wretched slavery which they are under to the powers of darkness. My mind is bent on the work of the ministry amongst them. I think with delight on the time when I shall be able to address them, in their own language, on the glorious truths of the gospel; and am thankful that I find diligence and ardour in the acquirement of Hindoostanee. Yet, when I reflect on the backwardness and timidity that possesses my mind in this matter, among my present associates, I am ready to fear lest I should be diverted from my purpose. Lord, hold me up, and bring me through, more than conqueror, for His sake who, I believe and feel, ‘loved me, and gave himself *for me!*’

“Thursday, August 21st. . . This morning heard that Ceylon was in sight; went on deck soon after, and saw land, but very indistinctly. At half-past one the shore presented a beautiful object; a great variety of trees, hills, and plains. My mind more affected than I can express, with a sense of the goodness of God, in bringing me thus far in health and safety. I feel no inconvenience from the climate,

* In 1806, Napoleon placed his brother, Jerome Buonaparte, in command of a squadron of eight ships of the line, which were ostensibly destined for the West Indies.

and very little of that listlessness I so much feared. O for a heart to praise the Lord ! Surely, surely, I am more ungrateful than any of God's children ; for His child I feel I am ! O write thy law on my heart ; and let my obedient life bring glory to Thee, through Jesus Christ ! O how I long to be declaring the way of salvation to perishing souls ! O let me have that faith which overcomes the world ; set me free from every entanglement ; keep through thy word those on board whom thou hast disposed to consideration ; fortify their minds, and keep them from the tempter's power, to the glory of thy grace, Amen, Amen ! ”

“ Sunday, August 24th. Rose this morning at five o'clock. After prayer—in which I found earnestness, and tolerable fixedness of mind, though no stirring of affection—went on deck. Read in the epistle to the Hebrews, and found much light flash on my mind in reading. Saw more clearly than ever the *distinction*, yet *consistency*, between the old and new covenant. At eleven, read a sermon from Walker ; afterwards joined in prayer with W, P, G, and V.* I found much enlargement of heart, and much freedom of expression in prayer. Lord, keep me humble ; and, O bless these my associates ! Convince them of sin ; lead them to Jesus ; make them strong in the Lord ; and be a spirit of adoption in their hearts, for Jesus Christ's sake ! Lord, bless my dear relatives. O give them grace to walk before thee with perfect hearts ; and supply them with every needful earthly blessing. Feed them ‘with food convenient’ for their station, and finally crown grace with glory. Amen ! No prayers on deck, or in the cuddy.”

“ Monday. Yesterday afternoon, a strange sail came in sight to the northward. Cleared for action, and lay at quarters all night. Expect to reach Madras to-morrow morning by six o'clock. Every one seems unsettled in prospect of going ashore ; my own mind has caught the conta-

* Cadets.

gion. Nothing to advantage has been done to-day. 'Lord, save or I perish.' "

"Wednesday. Were disappointed in our expectation, by a strong current which set us so far to the westward that we were obliged to tack, and wait for the sea-breeze, which to our great joy sprang up about three o'clock; and brought us into Madras roads, where we cast anchor exactly at ten at night. Yesterday morning the air was much impregnated with the flavour of the productions of Asia, having a smell like the sickly smell arising from sweetmeats. The entrance into the roads was very delightful: the light-house before us, the European residents' houses on the left, showing lights from various quarters; the Nabob of Arcot's palace lighted so as to appear brilliantly illuminated. All these were pleasing objects to eyes accustomed to look only upon the wide extended ocean for four months past. The striking of clocks, too, was most gratifying to the ear. My mind was much affected with a sense of the Divine goodness, in bringing us thus far in safety and peace. As soon as we were anchored, two boats came from Admiral Trowbridge for despatches; and a *Catamaran*,* with three natives charged with letters from the Town-major to the Commanding Officer. These natives presented a most disgusting appearance to a stranger, especially an European stranger. They have no covering, save a small piece of cotton round their waists; and a cap, like a fool's cap, of fine basket-work, in which they carry their letters: and, being entire strangers to our language, my mind was affected with dismay and horror. Retiring to my cabin, despondency almost overcame me. My native country, with its healthy climate, and hospitable inhabitants, came forcibly to my mind. Those loved objects seemed for ever gone: dear relatives for ever fled! In exchange, a sickly climate, a burning soil, a heathen population, were to be my associates. Alas! how these

* A species of raft used by the natives of Madras.

considerations depress my spirits, while a sense of my own unfitness to encounter any of these obstacles, leads me to consider this as a place of banishment, and an untimely burial-ground ! Yet have I not freely chosen this undertaking ? And, has not God power to bring me through ? And, is He not sovereign of Asia, as well as of Europe ? And, is He not ready to save here, as there ? O my foolish, unbelieving heart ! I see the truth of these suggestions ; yet unbelief prevents me from taking the comfort of them. O Lord, work faith in my heart ; and enable me to glorify thee by a firm reliance on thy promise, that thou wilt not leave me, but wilt make me ‘ more than conqueror through Him that loved me,’ even Jesus thy Son : to whom with Thee and the Holy Ghost be glory for ever !

“ This morning several boats filled with natives came off : the rowers, like the Catamaran Jacks in appearance and dress : the masters or duboshes,* having white muslin coats and petticoats. These duboshes are very obsequious, very pressing of their services ; and have written characters, as from former masters ; but many of these are evidently forgeries. Many of our Bengal passengers are gone on shore. I felt too depressed to go ; and too much interested in V. and Y. to leave them on board. Y. I hope, seems in some measure, established in sound principles and practice. V. alas, discovers a backwardness to converse on religious subjects ; and I fear, shuns me, lest I should trouble him with them : he is, however, very regular in his conduct ; and much respected by his associates. But, Oh ! what avails a mere name to live ?—He is now gone on shore. Y. remains on board, with the other Madras cadets, until an order for their disembarkation arrives. O Lord, keep them by thy power ! O let not Satan triumph over them, for Jesus Christ’s sake. Amen.

* A kind of general Agent.

"MADRAS, Wednesday evening, Aug. 27th, 1806. Went on shore, and was much annoyed by the clamorous importunity of the natives, who were waiting in hundreds on the beach to carry the luggage, or otherwise serve the new comers : their harsh language, and their almost naked bodies, their eager and obtrusive offers of service disgusted and wearied me exceedingly. With some difficulty, I got through the crowd ; and, on arriving at the New Navy Tavern, found some of my old shipmates. Here we were again importuned by duboshes who were eager to serve us. We made choice of one who proved a notorious cheat : he made off with six rupees given him to hire a *bandy* ;* and I know not yet how much linen he may have stolen. The profusion of silver or gold rings which the natives wear on their arms, their ancles, their ears, and their toes, appeared odd to me ; their offers of service and their whole conduct, whilst I was on shore, have impressed my mind with an opinion of their deep depravity, and their entire want of principle. . . .

"On Thursday, August 28th. Parson and I went to call on the London Society's missionary. Though unknown to him, and though carrying no letter of introduction, yet I was certain that if he were a real missionary, we should be welcome ; and I was not disappointed in this expectation. We received a cordial reception : Martyn having mentioned my name, we soon became cordial. He appears a humble pious man, not destitute of ability, with a degree of zeal : his education appears to have been confined. Here we learned that Dr. Ker, the Senior Chaplain, had a letter for me from Martyn ; and that, being obliged to go to Seringapatam for the recovery of his health, he had left it at the house of Mr. Torriano. Thither Mr. L. drove me in his *bandy*, leaving Mr. Parson to walk back to the inn. On arriving at Mr. T.'s, I found the letter, enclosed in one from

* A kind of gig.

Dr. Ker, recommending me to accept Mr. T.'s invitation to take up our abode with him; which we did, and experienced much hospitality and kindness. Mr. T. is a self-taught Christian indeed: his son is a sensible and very pious youth, and showed us much brotherly love; and from the Lieutenant we received great regard. Next day Mr. P. and myself called on Mr. V. and found him very reserved: he afterwards, on further intercourse, became more sociable; and engaged me to preach for him on Sunday the 31st; which I did, and took for a subject the "character of Josiah. The Governor, &c., were present; and the church was pretty full: the congregation was very attentive; though some, I hear scoffed; but others expressed their approbation. In the evening P. officiated at the chapel, Black Town, and expounded the first chapter of the Epistle to the Romans. I went to hear Mr. L. who preached from Psalm xxxvii. 40. During our stay on shore, I went often to the cadets' tents, and have reason to be thankful. Found V. and Y. kept free from the vices of the place.

"Friday evening, Sept. 5th. I read a portion of the church prayers, and addressed an exhortation to the boys at the Asylum. There are about two hundred half-caste boys educated there, and maintained by public subscription. Dr. Ker is Superintendent; and Mr. L. is acting Master. During our stay at Mr. Torriano's, our apartment was a tent comfortably fitted up, where Mr. T. generally (his son V. always), comes morning and evening to join in worship. The fort is a most complete structure, seemingly defying the power of man to take it: the buildings within it are very sumptuous. The Black Town far exceeds my expectation, in the commodiousness of its houses, and in their structure; but the streets are narrow; and the dust and filth in them render the town exceedingly unwholesome. I do not find the heat by any means so oppressive as I expected: morning and evening it is as cool as summer in England. I frequently walked several miles. The Euro-

peans are, in general, very averse to the idea of evangelizing the natives. The chaplains consider it as a hopeless case; and others look upon it as needless and impolitic. I lament that my mind was not more affected with the stupid idolatry of these depraved people. Their pagodas abound; and their attention to them might shame people of purer principles; whilst their depraved morals show that their religion is confined wholly to externals; and that they are incapable of communion with a holy God. These considerations ought to impress me more. O the unconquerable hardness of this stupid heart! Yet, blessed be God, who has reconciled my mind more to the work of the ministry here; and has influenced me to prefer the honour which cometh of God, more than the favour of men. I think I am more determined than ever on publishing salvation to these ignorant heathen. I have to lament that my mind seldom experienced any sensible comfort in God, whilst on shore: deadness and oppression overspread my soul for the most part; yet, I do not recollect, except on one occasion, that I attempted to shun the reproach of the cross; and, in general I was enable to introduce serious subjects.

“Sunday, Sept. 7th. Came on board the *Alexander*, in consequence of the *Asia* being ordered round by *Penang*, to take troops to *Bengal*: much heaviness of mind on account of the state of those around me.

“Saturday, Sept. 13th. On Tuesday evening last, we came to anchor off *Masulipatam*. During that day, in making in to the shore, the ship was found in three and a half fathoms (she draws three fathoms;) consequently great alarm prevailed, every one expecting that she would strike instantly. The wind being brisk, the ship answered the helm; and, by the Divine favour, we got clear of the danger. In the afternoon, a ship which had been in sight for some days, hauled her wind and stood our course: this raised a suspicion of her being an enemy; the drum beat to quarters and every preparation was made to prevent her

boarding us. After some time, she hoisted Danish colours, and came to anchor near us off Masulipatam. During these two times of alarm, I recollect to have been much more anxious as to the event, than on former times of danger during the voyage; and have reason to fear I have suffered damage, especially since we left Madras. This I know has been the case, and I bless God who has given me to feel it, and to lament it, and to strive and pray against it; and (blessed be His name) not in vain."

"On Wednesday, Parson and myself went off together with two officers of the king's regiment: after a most unpleasant passage of twenty-four hours, we arrived at Masulipatam, a distance of not more than six miles in a straight line. Our delay was owing to the land wind, which, blowing directly opposite, drove us far to leeward, and obliged the men to push the boat along shore with long poles; a tedious and laborious operation. On entering the fort, we found that Colonel Norris (to whom we had a letter of introduction from his father-in law, Mr. Torriano,) was in the fort. We went to his house, and on being introduced to his lady, presented our letter, which she opened, and sent to the Colonel, who was on a committee at the barracks. Breakfast was got for us immediately, and every attention shown us; after breakfast, the Colonel came in, and ordered us change of clothes; after we had dressed, he came and shook us very kindly by the hand, and said, he had an order in his pocket, which obliged him to be particularly kind to us. This order he punctually obeyed, shewing us every mark of attention possible, and even regard. . . . The propriety of conduct necessary in ministers, the characters of many eminently pious missionaries, and of Christ and His Apostles, were the principal subjects of conversation. May God give a blessing to our poor attempts to spread the savour of Jesus' name; and may the Colonel's kindnesses to us be abundantly repaid out of the fulness of Christ! After passing twenty-four hours very agreeably,

and I trust not unprofitably, we left Masulipatam yesterday about three o'clock, with the purser; and though detained a short time at the entrance of the river, from want of water, we got on board the *Alexander* by five o'clock: the anchor was weighed, and we set sail as soon as possible.

"Tuesday. Yesterday I was very unwell in consequence of drinking too much water: the day passed in a restless, unprofitable manner to myself. In the evening, I was enabled to speak to the surgeon on the utility of prayer; which I did because of some sarcastic remarks made, as to the uselessness of the Bible and Prayer-book in time of action; we being suspicious that there was an enemy's ship in view. He was silenced, and afterwards showed me more than usual attention. We were looking out all the afternoon of yesterday for a pilot; and came to anchor at ten in the evening in Saugor roads, amidst a fleet of Indiamen homeward-bound—two ships of war, with many country ships—a most gratifying sight; though, I confess, I felt little pleasure. The remembrance of dear relatives filled me with deep regret, whilst the prospect of being instrumental in furthering the Lord's work in India filled me with joy; and I felt I could forsake all for Christ's sake.

"Thursday. We came to anchor in Diamond harbour. The sailing up the river was delightful; the green herbage and foliage most refreshing to the eye; and the numerous population raised wonder how provision could be found for so many persons. The whole shore, as far as the eye could reach, appeared one continued village on each side. The sight of a burying-ground for Europeans at Diamond harbour, with several monuments erected therein, tended to lessen my joy; as did the death of Captain—— of the 77th, for whom the colours were hoisted half-mast high, and who was buried in the sea the evening we lay at anchor, in Saugor roads. Captain C—, Ensign W, Parson, and myself, left the *Alexander* in a budgerow,* about nine o'clock,

* A native travelling boat.

and sailed from Diamond harbour about half past ten in the evening.

“Friday, Sept. 19th. I went on shore in the morning at Fulta, and sending some provisions on board to my chums, remained till flood-tide, which was not till two o'clock. My mind was much gratified with the scene; the green fields appearing here and there between the groves, were very much like scenes I remembered in England; many birds were singing much like the nightingale; herds of cattle, of the buffalo breed, with herdsmen tending them here and there on the bank. A dead body floating on the river created much horror in my mind; and the bird called the adjutant excited much surprise. At Fulta I found a very elegant inn, and accommodations very reasonable. Having placed a chair at the gate-way on the elevated situation on the bank of the river, the opposite bank appeared covered with villages, and the surface of the river with boats. I took out my bible, and read the 60th chapter of Isaiah. The precious promises of the enlargement of Christ's Church came with much power to my mind; the last verse was very encouraging, and raised much joy, from the hope that I might be honoured to be one of ‘the little ones’ who should ‘become a thousand, and a strong nation.’ The prospect of all these swarms of people bowing to the sceptre and dominion of Jesus, filled my soul with exultation. I found much freedom in prayer, and spent some time in joy and rejoicing. The budgerow being much longer in coming up than was expected, occasioned great anxiety; and, to my shame be it spoken, impatience. O how fickle is my mind: but Jesus liveth, and He changeth not! Blessed be God for Jesus Christ! I came on board about two o'clock this afternoon; and we are now at anchor about ten miles below Calcutta.

“Sept. 21st, 1806: Yesterday morning, being tired of waiting any longer for a fair wind, I left the budgerow about five o'clock, and came up in the tow-boat to Calcutta. The

scene on each side of the river was much the same as during the preceding day; but being indisposed from want of food, and by exposure to the sun, I felt but little lively joy. Read in the Bible, and Newton's Hymns; and found much desire to be grateful for preservation during the voyage, for meeting with kind friends, and for the abundant supply of every temporal want; above all, that notwithstanding my manifold failings, some sense of my obligations to God in Christ still remains. The sight of Calcutta afforded me great satisfaction: the approach to it was tedious; and I felt some impatience at the perversity of the boatmen. Alas, the depravity of my nature is but little subdued! I walked up to the church, and inquired in vain for Martyn: went to Doughty's hotel, where I met V. at the door, who, I feared, was oppressed in spirit and suffering from the effects of climate. I took some refreshment, and was about to go forth in quest of Martyn, when a note arrived from him, desiring me to go to him in the college.* I set off immediately, and was received by him with the most lively demonstrations of joy. Here I was desired to take up my abode; and here I am fixed for the present. Mr. Brown,† to whom I am indebted for my present entertainment, appears a sensible, determined, pious man; very different from the descriptions I heard of him during the voyage."

On the same day, in which these particulars are noticed in his journal, Mr. C. sent a letter to his sister; written, as it appears, at intervals during his voyage, and communicating information up to the period of his arrival at Calcutta. The letter itself is not less remarkable for its plain good sense, than as

* The College of Fort William.

† The late Rev. David Brown, at that time Chaplain at the Presidency, and Provost of the College of Fort William.

manifesting that strong natural affection and love of country, which entered so largely into the character of the writer :

“From the date of this letter, (Sep. 21st.) you will perceive how much longer our voyage has proved than at the beginning of it we hoped it would. Twenty weeks are completed since we left Portsmouth: the usual time a voyage of the kind occupies is about fifteen weeks. The chief part of our delay was between St. Iago, and the Cape of Good Hope. Before we arrived at St. Iago, we had fair and strong winds; and since we got round the Cape, the weather has proved most agreeable. A thousand anxious thoughts daily fill my mind on your account: separation from you has only tended to show how much my comfort depended on you: scarcely for two successive waking hours has your image been out of my remembrance. I am very anxious that you should come out to me; and I am very anxious respecting your voyage. You have little, humanly speaking, to fear from dangers of the sea. Your greatest inconvenience will arise from not having a person with whom you can communicate freely: to be under a restraint of this kind, for five months, is a greater evil than you can at present suppose. You will, no doubt, hear of some lady coming out, with whom you can take half of a cabin; and if such an opportunity offers, you need not hesitate to embrace it. But you will need to use great caution how you trust strangers; and by no means be too familiar with any of the passengers, till you have had time to observe their dispositions: the evil of a contrary conduct has appeared very strikingly with us; and still more so in some other of the ships of our fleet. It is very easy to assume an appearance of gaiety and good-humour, when people only meet occasionally, and for a short time; but when they come to live together, and are obliged to meet each other at every turn, without Divine grace, few tempers are found sufficiently ac-

commodating to maintain that forbearance, and to make those concessions, which are absolutely necessary to peace and comfort. Hence, when by an unguarded confidence, persons of contrary dispositions and habits have committed themselves to each other, they soon become mutually disgusted; family circumstances are exposed; weaknesses ridiculed; and contempt and hatred follows. You see I write under the idea that you will not leave England till you hear of my arrival in India. I have only to add, that my health is much improved since I left you.

“ Since I began this letter, a variety of events have taken place, and crowd so fast on my mind, that I know not where or how to relate them. On entering Madras roads in the evening, the lights reflected from the houses built on the shore, with the sound of the sentinels’ voices passing the word, and the striking of the clocks, formed altogether the most remarkable impression I recollect in life. After having for five months been separated from the civilized world in a great measure, and having seen only the boundless ocean, and occasionally hailing some of our consorts, you may suppose the entrance into society was highly gratifying. My joy was silent, and chiefly expressed in ejaculations of praise to Him who had so graciously preserved us through the great deep; nor were wanting prayers for my native land, and for the many dear objects left behind. This pleasant temper of mind was, however, of short continuance, as soon as we came to anchor, some of the natives came off in catamarans; they were almost naked, and very savage in appearance. The consideration of being, in all probability, to spend the remainder of my life among such wretched beings, filled me with melancholy; and rendered me sleepless during the greater part of the night; and the whole of the next day, I was very unhappy. But you will perceive my sin and unbelief in this matter; as their wretchedness should rather have excited compassion and anxiety for bettering their condition: the idea of no further comfort remaining for me,

certainly arose from the absence of the proper influence of that precious truth, 'If He give peace, who then can cause trouble?' I perceive this clearly now; and I am thankful that I am able to take the comfort of it to myself. During the whole of our stay, the anniversary festival of one of their idols was celebrating at a pagoda or temple, in sight of the house where we were. Their chief solemnities were celebrated during the night; and consisted in most wretchedly bad music, something like bad bag-pipes, accompanied with a tom-tom, or small drum unbraced, and incapable of music; with these, at intervals, loud shouts were set up by the people, and something of a song in praise of their idol sung in alternate strains, which were responded by the people to each other in a sing-song tone of voice. O what a blessing is the Gospel to mankind! Well might the angels sing at Messiah's birth, 'goodwill towards men,' no less than 'glory to God!' How lovely does Christianity appear, contrasted with the absurdities of these pitiable heathen! O, how privileged is Britain, where Divine truth shines forth in all its purity! May my happy native land know the value of her privileges, and improve them: O that, to latest ages, her rulers may continue nursing fathers, and nursing mothers to the Church; and use their widely-extended influence in rendering their colonies happy as themselves!"

CHAPTER III:

AT ALDEEN—APPOINTED TO CHUNAR.

ON Mr. Corrie's arrival in Bengal both he and Mr. Parson took up their abode with Mr. Brown at Aldeen, a short distance from Calcutta, and remained under the same hospitable roof until they proceeded to the stations that had been assigned to them respectively by the government. Henry Martyn was their fellow-guest for a time, and with that honoured servant of God Mr. Corrie's intimacy was close and brotherly. Mr. C. was also in the habit of preaching regularly during his residence with Mr. Brown, and of maintaining constant intercourse with the whole body of Christian Missionaries in Calcutta and Serampore. In his Journal, too, occur many intimations of the anxious affection with which he regarded such of the Cadets as remained within reach of his visits, or were willing to correspond with him. A peculiar regard for the welfare of young persons

was, in fact, a distinguishing feature of Mr. Corrie's character.

Early in December 1806, Mr. Corrie and Mr. Parson left Aldeen, the one having been appointed at Chunar, the other at Berhampore. As respects Mr. C. it will be seen, that during the whole of his journey to the place of his destination, the subject of the conversion of the heathen occupied a large portion of his thoughts.

FIRST IMPRESSIONS OF CALCUTTA.

"Calcutta strikes me as the most magnificent city in the world; and I am made most happy by the hope of being instrumental to the eternal good of many. A great opposition, I find, is raised against Martyn, and the principles he preaches; this gives me no uneasiness—by the help of God, I will stand fast in the doctrine of Christ crucified, and maintain it against all opposition. But, Lord, grant me the wisdom that is from above, that I may act with discretion, and in nothing give unnecessary offence!

"At three o'clock,* Martyn preached from Rom. iii. 21—23, the most impressive and best composition I ever heard. The disposition of love and good will which appeared in him must have had great effect; and the calmness and firmness with which he spoke raised in me great wonder. May God grant a blessing to the word. O may it silence opposition, and promote religion for Jesus Christ's sake, Amen.

"Tuesday, Sept. 30th. I have neglected for some time to make a memorandum of occurrences; but remember, that in general, my mind has been without any lively sense of divine things; though my heart has been going out much

* On Sunday, Sept. 21.

after God. The joy expressed by the few serious people here is very great; and were not those comforts withheld which I have been some time favoured with, their kindness would have a tendency to make me proud: for, Oh! I feel an evil heart cleaving to the world, though not under its former shape. I am not without a secret uneasiness, that I have not talents to render me equally acceptable with others. This is not to be content with God's appointments; though, I think, I would not have others brought to my standard, but would rise to their's, that God may be more glorified. I have received great kindness from Mr. Brown, and much benefit from his conversation. Blessed be God, I feel no disposition to shrink from the shame of the cross, but hope, with boldness, to declare myself a fellow-labourer with Martyn, in the controversy excited by his preaching.

"I preached on Sunday [Sept. 28,] evening, at the Mission Church, from 2 Thess. i. 7—10: my mind was somewhat impressed with the importance of my office, both before and during the service. I trust the furtherance of God's glory, and the good of souls, was, and is, my prevailing desire. Went up to Serampore yesterday, and in the evening was present at the marriage of Mr. Desgranges.* Mr. Brown entered into their concerns with much interest. The pagoda† was fixed on, and lighted up for the celebration of the wedding; at eight o'clock the parties came from the Mission house, [at Serampore] attended by most of the family. Mr. Brown commenced with the hymn, 'Come, gracious Spirit, heavenly dove!' A divine influence seemed to attend us, and most delightful were my sensations. The circumstance of so many being engaged in spreading the

* One of the London Society's Missionaries.

† The Hindoo temple of the idol Bullub, which the Brahmins had deserted. Mr. Brown had repaired, and fitted it up as a family chapel and study. The pagoda was, also, sometimes appropriated to the accommodation of Mr. Brown's particular friends.—MEMORIAL SKETCHES OF REV. D. BROWN, p. 137.

glad tidings of salvation,—the temple of an idol converted to the purpose of Christian worship, and the Divine presence felt among us,—filled me with joy unspeakable. After the marriage service of the Church of England, Mr. Brown gave out ‘the Wedding hymn;’ and after signing certificates of the marriage, we adjourned to the house, where Mr. Brown had provided supper. Two hymns given out by Mr. Marshman* were felt very powerfully. He is a most lively, sanguine missionary; his conversation made my heart burn within me, and I find desires of spreading the Gospel growing stronger daily, and my zeal in the cause more ardent. But O ‘my leanness’ in comparison of these ‘burning and shining lights’ around me. Yet, in the strength of Jehovah will I go forward, and will tread in their steps, and pursue them at a distance, though I may not hope to come near their attainments.

“Oct. 10th. I have for some time past been oppressed with a sense of the want of spiritual affections: my heart as cold as ice, no mouth to speak of, or for God: deadness in prayer, and languor in every spiritual duty. I perceive my great insufficiency for the work of the ministry; and lament exceedingly my small opportunities of education,† and my sinful negligence in not better improving those I had. ‘God be merciful to me a sinner,’ and perfect praise to Himself out of my weak and unskilful mouth! Last night I went to the Mission-house, [at Serampore] and supped at the same table with about fifty native converts. The triumph of the cross was most evident in breaking down their prejudices, and uniting them with those who formerly were an abomination in their eyes. After supper, they sang a Bengalee hymn, many of them with tears of joy; and they concluded with prayer in Bengalee, with evident earnestness and emotion. My own feelings were too big for

* Baptist Missionary.

† During the four years that Mr. Corrie resided in the neighbourhood of London, little or no attention was paid to his education.

utterance. O may the time be hastened when every tongue shall confess Jesus Christ, to the glory of God the Father !

“ On Friday evening, [Oct. 10th.] we had a meeting in the pagoda, at which almost all the missionaries, some of their wives, and Captain W. attended : with a view to commend Martyn to the favour and protection of God in his work. The Divine presence was with us. I felt more than it would have been proper to express. Mr. Brown commenced with a hymn and prayer, Mr. Desgranges succeeded him, with much devotion and sweetness of expression : Mr. Marshman followed, and dwelt particularly on the promising appearance of things ; and, with much humility, pleaded God’s promises for the enlargement of Zion ; with many petitions for Mr. Brown and his family. The service was concluded by Mr. Carey,* who was earnest in prayer for Mr. Brown : the petition that ‘ having laboured for many years without encouragement or support, in the evening it might be light,’ seemed much to affect his own mind, and greatly impressed us all. Afterwards we supped together at Mr. Brown’s. The influence of this association remained on my mind, and shed a divine peace and composure through my soul.

“ Sunday 12th. This day I preached at the New Church from Gal. vi. 14. The Governor General, &c., attended. I felt a good deal of palpitation before I ascended the pulpit, but afterwards experienced great composure of mind ; and had no idea that any one would be offended, being conscious that I was speaking the truth. I found much earnestness in prayer before, and after, divine service. God grant an increase to His own word for Jesus Christ’s sake !

“ Oct. 13th. I came to Serampore to dinner. Had a pleasant sail up the river : the time passed agreeably in conversation. In the evening a fire was kindled on the opposite bank ; and we soon perceived that it was a funeral pile, on which the wife was burning with the dead body of her husband. It was too dark to distinguish the miserable victim

* Baptist Missionary.

of superstition ; but by the light of the flames we could discover a great crowd of people : their horrid noise, and senseless music, joined with the testimony of some of the servants, convinced us that our apprehensions were founded on fact. The noise continued till ten o'clock, and the fire was kept burning till that time. My mind was struck with horror and pity. On going out to walk with Martyn to the pagoda, the noise so unnatural, and so little calculated to excite joy, raised in my mind an awful sense of the presence and influence of evil spirits. O that the Lord would command his word to run and be glorified, in casting them out, and placing in their stead the mild influence of his Gospel !

" Oct. 18th, 1806. On Wednesday last, Mr. Brown, Parson and myself proceeded up the river with Martyn, to set him on his way to Dinapore. We landed at Ghyretee, and walked through a most delightful avenue ; afterwards through a neat village (for this country), and arrived at Chandernagore about seven o'clock : we took tea at a tavern, and went on board our budgerow, about nine o'clock. After joining in prayer, we retired to rest. On Thursday morning, we proceeded to Chinsurah, on foot, through groves of fruit-trees ; we arrived at Chinsurah soon after seven o'clock, and received a most hospitable reception from Mr. Forsyth : * after dinner, we went with Mr. F. above Bandell ; and after worship, returned to Chinsurah in a *paunchway*. † Yesterday morning, the weather having commenced rainy, we determined to return to Aldeen, on account of Mr. Brown's boat becoming uninhabitable. We first engaged, according to arrangement, in alternate prayer. Mr. Brown commenced with reading a portion of Scripture, singing a hymn, and prayer, which order was observed by P., myself, and Martyn. A sense of the Divine presence was experienced by each of us, and our consolation in Christ Jesus abounded ; so that we left our friend without regret, and he parted with us

* One of the London Society's Missionaries.

† A small covered boat.

cheerfully ; each persuaded that God was with us, and would be our ‘ shield and exceeding great reward.’

“ Oct. 22nd. On coming down the river, I saw the figures of Doorga * paraded on the river, and the indecencies of idol-worship. My mind was inexpressibly grieved ; and most earnestly did I desire to be able to address the poor deluded heathen.

“ Nov. 3rd. For some time past I have made no memoranda of the state of my mind. Alas, my wretched backwardness to any really good thing ! In general my heart has been hard and insensible, though my desire has been to the contrary ; and I have had but little inclination to pray, though no disposition to give up prayer ; and sometimes have experienced enlargement of heart, and melting of soul in prayer. I have preached several times at the Old Church, and once at the New. My purposes of labouring among the heathen are, I bless God, more fixed ; and a desire to be at my station, and about my proper work, grows upon me.

“ When I hear of a spirit of covetousness which has affected many, I fear and tremble ; and I think something of that disposition was working within me this morning. Oh ! how often have I said that I desire not to leave one shilling behind me at death. I would record my own declaration, beseeching thee, O Lord, that I may be enabled to trust thee for future supplies, and to live by faith upon thee for daily bread !

“ 24th. For some days past my mind has enjoyed quiet and peace with God ; my indisposition has been in a great measure removed, and I can speak and act as usual. ‘ Praise God from whom all blessings flow.’ My mind has been calm and resigned to the will of God, in the prospect of my destination, and in my preparation to set out for Chunar ; but little, alas ! of lively affection, with much wandering of heart in prayer. The youths who came out with me have been much on my mind. My dear relatives have not had so par-

* One of the principal Hindoo female deities.

ticular an interest in my prayers as at some other times ; but their welfare is exceedingly dear to me, and the prospect of having my sister with me very cheering.

“ Nov. 29th. This morning Mr. Brown, Parson, Mr. Thompson* (of Madras), and myself, met in the pagoda at Aldeen, to consult in what way we may most effectually promote the glory of our redeeming God in the earth. After prayer by Mr. Brown, and after some conversation, we agreed, 1st. To join in the views, and aid to the utmost of our power, the purposes of the British and Foreign Bible Society : 2ndly. To help forward the translation of the Scriptures into the languages of the East, as much as in us lies ; and to take the expense of the Sanscrit and Greek Testaments upon ourselves : and 3rdly. To make a quarterly report of our prospects, our plans, and actual situation in our various stations, as far as the Church is concerned, to Mr. Brown ; who will add his own, and cause a copy of the whole to be transmitted to each individual. After prayer we separated.

“ Dec. 8. To-day set off for Chunar. In the strength of the Lord God I go forth. O, prepare a people for Thyself, and make me the instrument of gathering them into thy fold ! Keep me by thy mighty power in body and soul ; and enlarge my heart that I may delight in Thy will, and lay out all my time and labour in Thy service ! Amen, Lord Jesus. Amen ! ”

“ Dec. 13th. On Monday last Parson and myself left Aldeen, to proceed to our stations ; Mr. Brown and Mr. Thompson accompanying us. We arrived at Chinsurah about three o'clock, after a quick sail up the river, the tide being in our favour : we called on Mr. Forsyth, with whom we spent the evening. Mr. F. conducted family worship, and was excellent in the application, and very fervent for the fulfilment of many precious promises. The presence of God was with us. Mr. F. gave me favourable intelligence

* The Rev. Marmaduke Thompson, late Chaplain at Madras.

respecting General M. at Chunar, to which place Mr. L. had sent tracts, which had been noticed with approbation by the General. I hope the Lord has prepared my way. Yesterday morning, after breakfast and family worship, we set forward, Mr. Forsyth accompanying us. In the evening we walked on the bank, whilst the boatmen hauled our boat along. The encouragement and comfort his conversation raised in my mind will, I hope, never be forgotten: much lively and spiritual conversation passed, chiefly on the means most suitable for us to employ under present circumstances. We concluded by commissioning Messrs. Brown and T. to buy Bibles, Testaments, and Common Prayer-books, to be sent to us from time to time for distribution. Our friends left us to return to Calcutta. A sweet composure fills my heart: and, without regret, I leave all that earth and sense hold dear, to do thy will, O my God! Let me find strength according to my day; and call Thou me to any thing in which I may most glorify Thee. Leave me not for a moment; for though now, 'by thy goodness, thou hast made my mountain strong,' yet if thou hide thy face I shall be 'troubled!'

"Dec. 14th. Yesterday morning we left Sook Saugur: in the afternoon our attention was arrested by loud lamentations: we observed a dying man put into the river to expire; this, in the opinion of the Hindoos, insuring Paradise. We were much shocked at the spectacle. Lord, how long, how long shall Satan triumph? Four out of six are killed in this way, and hurried out of life."

On the 16th of December, Mr. Corrie writes to his father:—

"I am now on my way to my station at Chunar, five days' journey from Calcutta, and three from Berhampore. To this last place Parson is appointed, and we are together in the same boat; after which I have 'eight weeks' journey alone. I have, however, several introductions to christian

friends on the way, and Martyn's station is before me, where I intend to stay a few days with him. My mind is at perfect ease, and my soul happy in the love of God, and overflowing with gratitude to the Giver of all good. Much and unexpected kindness has been shewn me in this strange land ; and I have found that whosoever forsaketh aught for Christ shall reap an hundred-fold 'in the present life : ' how, then, can I doubt the fulfilment of that part of the promise which relates to the life to come ? In the house of Mr. Brown, every attention that affection could think of has been shewn me. . . . The country through which we have come, is, in general, very pleasant, though flat. We walk on the bank morning and evening ; and amuse ourselves with finding out resemblances, or fancied resemblances to scenes we remember in Britain. We have every comfort we can wish for ; and our morning and evening worship, consisting of singing, prayer, and reading the Scriptures, tends to revive our souls ; whilst we walk as friends, and take sweet counsel together on the ends and means we purpose in our ministry. I have written so often that I forget what I may have said to you ; but you who know how much I am the creature of impulse in every thing—except my expressions of affection for you all, and in matters of fact,—will not judge of the state of my mind from one single letter. I allude especially to what I have written respecting the conversion of the heathen. *You* know, what *I* now know, how sanguine I am in schemes that my soul enters into ; and oft have I made calculations and statements which have afterwards made me blush.—The state of society among our own countrymen here is much altered for the better within these few years. The Marquis Wellesley openly patronized religion ; whether from motives of state policy or not, it is not ours to judge. He on every possible opportunity, made moral character a *sine quâ non* to his patronage, and sought for men of character from every quarter to fill offices of trust. He avowedly encouraged, and contributed to, the translation of

the Scriptures into the native languages; and wherever he went, paid a strict regard to divine worship on the Sunday. Before his time, all causes were tried in the courts of justice, through the medium of interpreters; but by the College which he instituted, he furnished the natives with judges capable of determining from their own knowledge of the language, and judgment on the evidence; and has thus laid the foundation of peace and justice, such as Asia before knew not. *He has been the saviour of India to Britain.* The state of the natives in a moral point of view is deplorable; the most shocking indecencies form a part of their worship; and lying, cheating, &c., are not considered crimes. Two youths who were seriously impressed during the voyage, and one who was our fellow-passenger, and has since been brought to consideration, are going on consistently in the ways of wisdom. These first-fruits of our Indian engagement afford me the most lively encouragement, and the strongest hope that God is with me of a truth. O may He be a spirit of power in my own heart, and a word of power in my mouth, that many may be turned unto righteousness: then I am sure that you will bless the day that took me from you, and we shall rejoice together in the loving-kindness of our God!"

But to return to the Journal:

"December 18th. This evening we are at Plassy. Walking on the bank of the river, we passed an old man brought down to die by the river-side: he exhibited signs of considerable vitality; and certainly no symptoms of immediate dissolution. My spirit was stirred within me; and a Brahmin coming past, I began to talk to him on the wickedness of killing men in this way. He said his shasters* commanded it, and that the doctor had pronounced the man dying. I told him that God did no injury to man; that He was good; and, therefore, the shasters were not

* Holy books.

God's word ; and that God was displeased at such proceedings ; he understood me, and pleaded their customs. I answered, that the custom, the shasters, and the people, were all bad ; and that when he died he would go down and lie in fire for ever. He evidently understood me and seemed confounded. I then told him that at Cutwa, a Sahib lived, who would give him the true word of God, and recommended him to go there. It appeared, however, that he came from Moorshedabad, and showed no disposition to return to Cutwa. Passing on, we found a party going to Juggernaut. I asked one of them, Why he went there ? What use it would be to him, and what good it would do to him ? He seemed confounded, and made no reply. I told him also of the anger of God, and of the fire after death. A Birajee* came running after us to beg ; he was an old man. On being told by him what he was, I said to him, that he was a lazy man that would do no work, but only eat, and that God was angry with him, and that when he died he would go down to fire for ever. He was surprised at this reception, and could only plead his age. I recommended him to Cutwa. This is my first effort at missionary work : but O, how I blush, and abhor myself, for the imperfect manner I speak for God. I know enough of the language to have conveyed different ideas, and more of them, but I am nothing, and know nothing. Lord, grant me wisdom and utterance ; and, O, smile on my feeble attempts for the furtherance of thine own glory, through Christ Jesus !

“Dec. 21st. We are now by the kind providence of God at Berhampore. On Friday Mr. Grant and Mr. Ellerton stopped our boat, about one o'clock, and we stayed at that place all night. We met, also, with Messrs. B. and their friends ; one a youth from England, by the Nelson. They also stayed with us ; and in the evening, we were joined by two officers, going down to Calcutta. We made a party of eight, and sat up till twelve, talking to little profit, chiefly

* A kind of religious mendicant.

about the siege of Bhurtpore. Yesterday morning we separated, and were accompanied the whole of the day by the Messrs. B, who joined with us in morning and evening worship.

“Dec. 23rd, 1806. (Bogwongola). Yesterday morning we waited on General P. and afterwards visited the place appointed for public worship, a large upper room. In the afternoon, we visited the hospital. I drew near the bed of a man apparently in the last stage of disease, who received the word with tears, and requested me to pray with him. Having made this known, P. invited the others to draw near : a large party collected from all parts of the hospital. I expounded the third chapter of St. John’s Gospel, and prayed. Much attention in the poor men.

“I left Berhampore this morning at seven o’clock ; and, after passing through a well-cultivated and fertile country, arrived here at twelve. I am now on the great river, proceeding to Mr. Creighton* at Gomalty. I am much pained at heart on account of separation from dear Parson, and disheartened at the prospect of being so long on the way to Chunar ; and tired with the importunity of the natives. Never, never have I felt so keenly the separation from dear relatives ; but I have no wish to draw back, but would pray and hope that “God will be the strength of my heart, and my portion for ever,” in and through Jesus Christ.

“Dec. 26th. Last night I arrived at Gomalty, and found a very kind reception from Mr. Creighton. In the course of conversation, I have learned that he, with Messrs. Ellerton and Grant, have instituted about twelve schools in the villages, in this neighbourhood, in which many children of the poor natives are taught to read and write ; and christian tracts, and the New Testament in Bengalee are read to them, and by them. One Brahmin objected to the reading the Holy Scriptures ; but, some parts of them being read to him, his objections were removed, and he considered that they were very good.

* Superintendent of Indigo works.

In one of the schools the master is a Brahmin, who teaches these tracts, &c. ; though he says, that if the sentiments contained in them prevail, the Brahmin's power will soon be at an end. The salary allowed the teachers is five rupees * per month ; for which they teach as many children as choose to come. In one school about seventy or eighty children attended at first ; and about forty still continue to come. In this school thirty have been taught, and are gone off to different employments. Many of the boys have made considerable proficiency in reading and writing ; and through them, the knowledge of the Scriptures is diffused to a considerable extent ; the consequence is, that much less dissension is found in the neighbourhood ; so that when the native missionaries come amongst them, the people are much more ready to hear them than in other districts. They hear, also, with much attention, and in general approve of Christian truth.

'Dec. 27th. To-day Mr. Creighton sent for the school-master of the place with his little charge, about fourteen : some others were in the habit of attending, but were at this time absent. The method of teaching is by writing the character in the sand, and then pronouncing the letter ; thus they learn both to read and write at the same time : some of the children have made considerable advancement. The manners of the children are much the same as those of children at home ; and much gratification did their contented faces and their little tricks afford me.

'Dec. 29th. Yesterday morning Messrs. W. the two B's and A. came over to attend Divine worship. At ten o'clock we went and heard the Bengalee missionaries preach to their countrymen : the three appear to be humble and sincere Christians. Those who understood them say, that the preaching was very energetic and eloquent.

"Gomalty, Jan. 1st. 1807. I would begin the new year by reviewing the old. The mercies of the past year are

* About ten shillings sterling.

many and great ; and, for these mercies, I am bound to be exceedingly thankful. During the voyage, my attempts were not without some good effects on the minds of V. and Y. especially : the Lord made my presence a restraint on some who would otherwise have been more profane, and gave me favour in the sight of many : kind friends have been raised up for me in India, wherever I have come, and all my wants have been abundantly supplied. These mercies call for the loudest praise to Him who rules on high ; but especially do spiritual mercies call for gratitude : that I have been kept from gross sins before men ; that I have not been permitted wholly to restrain prayer before God, or to cast off His fear ; that I have been enabled in public preaching to declare what I believe to be the whole counsel of God ; and that some tokens of Divine approbation have been granted to His word. I feel a growing boldness to speak for God in private, and something more of a power to cast off the fear of man. These are subjects which may well furnish matter for everlasting songs. I would record what I feel still wrong, that I may be disposed to live more simply on Christ for strength as well as righteousness. I find a disposition to seek the applause of men, which sometimes leads me into words and actions which grieve the Holy Spirit, and wound my own soul. There is a sinful nature ; a disposition to rest in the form of godliness ; and a spirit of indolence which causes me to waste hours and days to no profit. These things grieve and bow down my soul. I would, also, record my purposes, that I may be bound to perform them. I intend to keep aloof from visiting parties at Chunar, as much as I can ; to establish worship as often as possible ; and to teach and preach Jesus Christ, ‘publicly and from house to house,’ both to professed Christians, and to the heathen. But, when I reflect how most of my resolutions have hitherto come to nothing, O Lord, let thy power rest upon me ! I would record my most earnest desires, to mark the Lord’s dealings with me, and His answers to prayer. My first

desire is, that a 'door may be opened' at Chunar, and that I may have power to enter in thereat, that so 'the word of God may have free course and be glorified' in the conversion of souls. Secondly, that my dear family may be the special objects of the favour of Jehovah; and that my dear sister may come out to me, *if it be the will of God, otherwise not*. Thirdly, that V., Y., and B., may be kept from the power of the devil, the world, and the flesh; and that they may be redeemed and preserved from all iniquity, and have liberty to serve God without fear. Fourthly, that the choicest mercies both of Providence and Grace, may descend on all whose hearts have been disposed to favour me; and that the Government of India may be disposed to *permit*, at least, attempts for the conversion of the natives; and that the kingdom of Christ may come. And, O Lord, I would devote my life, my strength, my every faculty, and every gift of grace, nature, or providence, wholly to thy service and glory! I offer myself to Thee. O pardon; accept, and bless me, through Jesus Christ; and bring these purposes to good effect, for thy name's sake!

"Jan. 6th. Left Mr. Creighton at Gomalty yesterday morning. In travelling, found my mind somewhat stayed on God. I welcomed the budgerow, and the dreary river, as old though inconvenient friends, who would put me in the way of active usefulness. I was much pleased with the school in Mr. C.'s bungalow; and, from the pleasure the Brahmin showed, in making the scholars read the Bengalee New Testament, I have a hopeful presentiment that the kingdom of Satan, thus divided against itself, cannot stand long.

"Jan. 16th. This morning, I visited the wells near Monghyr.* One of the wells is cold; but close to it, another bubbles up water, like the bubbles that rise from the bottom of a caldron as the water grows hot. I found this water so hot, that I was scarcely able to bear my hand

* The celebrated hot-well named "Seetacoom,"—the fountain of Seeta.—BISHOP HEBER'S JOURNAL.

in it. Here, they say, Ram's wife bathed, after she had been stolen away, and recovered again by her husband. Many Brahmins and Faqueers were staying there; and were very importunate for money. With a *buckshish** I offered tracts, and was immediately told that a Sahib, a short time since, had left many. A very interesting boy, about fifteen years of age, read in one of the tracts, and told me that it meant, There is only one God, and that all their poojahs, &c., are vain. I spoke to him, and an old man, with several around; the boy seemed to understand perfectly what I meant; and said, that when he understood the matter thoroughly, he should leave off poojah; and, as I spake of hell as the portion of wicked men, several behind showed symptoms of scorn. The old man discovered much impatience, but, for the *buckshish*, stayed till I had said all that I thought necessary. The boy's father manifested uneasiness, and evidently wished his son away; but for the same reason permitted him to stay. The father said, that Adam was first created, and that all men are his children: that the world was drowned, and then Noah became the parent of us all. I replied that it was true; and that Adam and Noah worshipped God, and paid no regard to poojahs and the river. Why, then, did they pay that regard to the creature, which was due only to God? He answered, that when God should give all the world to be of the same opinion, it would be so. To which I replied, That it was true; and that in England we worshipped God as Adam and Noah did; and that now the word was sent to him.

"Jan. 26th. On Friday, I left the budgerow, and came through a most fertile country to Dinapore. I observed some of the customs of the natives which explained passages of Scripture. In the evening, the conversation of dear Martyn seemed to drive away all pain; but weakness soon made me wish for rest. Yesterday, I preached here to an attentive people, from Matt. vii. 21—23. Some of the

* Present.

officers scoffed. Oh ! what cause for thankfulness in the sweet communion I am favoured with in Martyn, and in the kindness I meet with on all hands ! O for a heart to praise the Lord for his goodness ! O for power to do His will, to love His work ; and for a spirit of compassion for perishing souls !

“ Jan. 29th. Just leaving Dinapore to proceed to Chunar, in tolerable health and spirits. I have found but little of spiritual comfort ; though much pleasure in communion with dear Martyn. My purposes of labouring amongst the heathen are much revived, encouraged and strengthened, by the conversation of this dear friend : we agreed to exchange letters every other Monday. I found the vanity of worldly pursuits in the society I went into ; and perceive afresh that God is alone the fit and satisfying portion of the soul. O may I live under this impression, and may my life and conduct testify that it is a divine impression !

“ Feb. 15th. On approaching Chunar, the appearance of the fort struck me as beautiful ; but, from the reports of its unhealthiness, I was ready to consider it as my grave, and approached it with a heavy heart. I have found some earnestness and liberty in praying for a blessing on my entrance in amongst them. I trust the Lord will be entreated.”

CHAPTER IV.

SETTLEMENT AT CHUNAR.

CHUNAR, the first scene of Mr. Corrie's stated ministry in India, used to be a place of greater importance than it is now that the frontier of the British Empire has been so much extended in all directions. The fortress is spread over the sides of a high rock which is washed by the Ganges; and although the place is not considered unhealthy, yet during some months in the year, the heat at Chunar is intense. The Europeans stationed there, when Mr. C. was chaplain, were all military, and for the most part invalids, who, though unfit for active service, were equal to garrison-duty. Besides those Europeans and some Sepoys, there were a few half-castes of Portuguese extraction, and some native women who followed the army. Without the cantonments was a Hindoo and Mahomedan population amounting to 10,000 or

12,000 souls. The Europeans, also, at Secrole (about twelve miles from Chunar) became afterwards part of Mr. Corrie's charge ; whilst the vast heathen population of Benares, with its cruel and senseless superstitions, opened out a large field for the exercise of missionary zeal and christian philanthropy.

The extracts given below from Mr. Corrie's journal and Letters, will explain the nature of his official duties, and missionary operations. It will be seen that he had many obstacles to encounter in his efforts to impart the knowledge of Christ to those " who lay in darkness and in the shadow of death."* Among the many trials, too, which his faith had to sustain, not the least will appear to have arisen from the determined hostility to all missionary labours, manifested by the Government of India ; in forgetfulness, it may be presumed, of the great truth, that as " the kingdoms of this world are " destined to " become the kingdoms of our Lord and of His Christ," all opposition to the spread of Christianity is hostility to the " King of kings."†

" Sunday, Feb. 22nd. This day I begin my labours at Chunar, and have much reason to adore him who heareth prayer, for smoothing my way, and opening a door of hope that good will be done. I arose at five o'clock this morning and prepared for divine service. At seven o'clock, I went to the place of worship, and found there the effective artillerymen, the garrison invalids, and several of the others, with the

* Luke i. 79.

† Rev. xi. 15 ; xix. 16.

Colonel, Captain P., Lieut. A., and the invalid officers D. and H. with some other officers of the Fort. Observed several very attentive. At half past nine o'clock I went to the hospital, and found a table set, and the people very ready to hear, and attentive. Now, O Lord,

“Do thou the gracious harvest raise,
And thine alone shall be the praise.”

“Feb. 25th. This evening I went to see the Roman Catholic chapel, a small place of about eight feet square, surrounded with a veranda. A dish with spices, and another with flour, were placed on the altar. A Padre comes occasionally, but he has not been here for the last two years; he has baptized several native women connected with Europeans; but I cannot find that any other natives have been baptized by him.

“Feb. 27th. Yesterday and to-day, I had an opportunity of talking with some poor women, Portuguese Roman Catholics, about Jesus Christ; and found some relief to my own mind in recommending Him to their regard. From one I learned (what indeed I had heard before) that at Bettiah, situate in what used to be the old kingdom of Nepal, eight days' journey inland from Chuprah, all the inhabitants are Roman Catholic christians: a padre resides amongst them, and they have a church.

“March 8th. The week has passed with little profit. I received a letter from dear Martyn,* which comforted me not a little. On returning from public service, I found some earnestness in prayer to God for my flock; for the Church in India; and her ministers; for my dear relatives; for my former flock, and all who pray for me; but especially for my dear country, her government, her ministers, her people; and for all christians. After dinner I called in the Bettiah-christian,† and found him intelligent, and very at-

* See the Journals and Letters of Henry Martyn, vol. ii, p. 21.

† Mr. Corrie relates (below, p. 73.) in what way, his acquaintance with this Bettiah-christian commenced.

tentive to his padre. He gave me the history of the creation and fall of man, with a mixture of fable, and some confusion in the connexion. He seems to know nothing experimentally of Christ; and, if I understood him rightly, considers that the sin of Adam, which fell upon his posterity, is removed by Christ; and that now by attending to the sacraments we obtain pardon of sin. God grant me wisdom to deal prudently with him: he appears sincere, but not very humble.

“March 9th. This morning I went to the hospital, in consequence of a message from a native woman, who is desirous of baptism: she appeared anxious to go in God’s way, as she expressed it; and with tears said, that from her heart she desired baptism. On my asking her whether she was a sinner? She replied, That before, or towards God, she was a sinner: but on being further questioned, confessed she did not know wherein she had done amiss, except it were in living in an unmarried state; looking wistfully at the man. I took occasion, from this confession, to speak of the evil of this circumstance, and of the only way of obtaining forgiveness, through the blood of Christ. She promised to keep this word in her heart, and to pray according to my directions. The man appears sensible of the evil of his present habits; and promises that, if the woman lives, he will marry her. I am at a loss how to proceed: to refuse her baptism will evidently be a grief to her; and I hope she is awakened to a sense of her sin. May the Lord direct me!

“March 15th. I went yesterday evening to the barracks; and if circumstances had been favourable, should have married the persons above-mentioned; but find I should have broken military regulations if I had done so. To-day, the man seems unwilling; but the woman expressed dread at the thought of continuing in sin. I have observed, on several occasions, when explaining christian subjects through a native who understands English, that they [the natives]

have a great reluctance to speak of Jesus Christ, and never do it till I urge it again.

“ March 17th. A letter from dear Martyn dispirits me ;* as, from the dislike manifested to his schools, I may see how little is to be hoped for : yet we expect opposition ; why then should I be dismayed ? O my soul ! hope in God ! Notwithstanding, I have engaged a schoolmaster, and am waiting to see the result. I have employed myself to-day in translating the ten commandments into Hindoostanee, with the assistance of a moonshee. He could not, for a long time, understand why God is called a ‘ jealous God.’ ”

“ March 18th. A native woman has been with me, expressing her desire for baptism. I made the moonshee read to her the ten commandments ; and could not help smiling to hear one Hindoo explain the law of God to another : she exhibits no humility. The Bettiah-christian pleased me much this evening : he mentioned four good works which God approved of ; three of which I understood to be faith, love, and obedience to the law. I replied, that if faith was in the heart, all the other good works would follow ; if we really believed the love of Christ to sinners, we must love Him in return. He answered, that it was true ; and said, If faith is not in the heart, none of the other graces would be there. All this was said with a seriousness and gravity which looked very like sincerity, if it was not really so. A female attending the woman who has applied for baptism, interfering very improperly, was desired to hold her peace. She left the room with marks of great anger, having before exhibited symptoms of uneasiness ; especially when the seventh commandment was repeated. So does Satan rage when his strongholds are attacked !

“ March 22nd. In conversation with Mooney Lol and Moonshee, on the necessity of making inquiry for ourselves in matters of the soul, I remarked an expression which has

* See Journals and Letters of Henry Martyn, vol. ii. p. 28, 29.

dwelt much on my mind: 'When we have a king of our own to order us in the right way, we will then walk in it.' This, with other circumstances, convinces me of the impolicy of the Government, in withholding Christianity from the natives. They are tasting of British liberty; but, having no principles to guide them, when they feel their strength, they will expel the British; whereas now, if missionaries were permitted, they would, in two generations, probably all embrace Christianity.

"March 26th. This evening, after conversation with the native woman, I baptized her, with earnest warning not to trust to the outward sign. She said, She had been a sinner, but that she would pray to Jesus, night and day, to make her free from sin, and would be His slave, and serve Him for ever. After the service she cast her eyes up to heaven, and kept them fixed for some time, with an appearance of most ardent supplication. Afterwards I went home with Sergeant M'D., whose wife, though a Roman Catholic, wishes to communicate.

"April 2nd. Yesterday morning I went to the barracks. I asked the native woman whom I lately baptized, whether she prayed? She answered, 'Yes.' 'What do you pray to God for?' 'To make me well in this world if He pleases; and if not, to take me to Himself.' I endeavoured to impress on her the necessity of asking all in Christ's name; which she seemed to attend to very diligently. The man was impressed. In the evening I went to bury a child; and spoke to three invalids, plainly and at length, on the necessity of winning Christ.

"April 6th. I learned from the Moonshee that the old schoolmaster, in order to keep his scholars from the free school, circulated a report that I should send the children to Calcutta; which, it seems, keeps many back; but this notion, however, is now done away with.

"April 8th. Yesterday the Bettiah-walla came again after an absence of a fortnight. He said he had been unwell; and

his appearance bespoke it. He told me that he was poor and helpless without Jesus Christ. To-day he came again, and read, with evident interest, the fourteenth and fifteenth chapters of St. John; especially the promise of being one with God and Christ. The account of the fruitless branches also impressed him; and he confessed that his heart was backward towards God. This morning the children of the school came to me: I was much struck with their appearance, and artless manners. The Bettiah-walla received the ten commandments with reluctance: the second is not in his number. I took several occasions of pointing out to him the name of Jesus, as the only medium of access to God; and observed that we must not pray to saints. At hearing this, his countenance fell. O that the Lord may lead him into all truth!

“April 10th, 1807. This day I have completed my thirtieth year. I have been reviewing my birth-day memoranda, and I feel quite abased. Alas! where is the blessedness I experienced some time back; or was I then under a mistake as to my real state? I suspect that much of animal feeling mixed with my former experience, for I think my soul is as fixed as ever, in knowing nothing upon earth but ‘Jesus Christ and him crucified.’ Yet, O my God (for mine thou art) search me! The Lord’s mercies to me are innumerable: if I should attempt to number them, they exceed the minutes of my existence; but alas! my heart is insensible; my affections are as cold as ice: I am become a stone to the fear of death; and the terror of the Lord, rather than the sweet love of Jesus Christ, seems to constrain all my doings. There is not a desire, I think, to keep back a tittle of God’s word. I even feel the time long till the Lord’s day returns, that I may have an opportunity of warning poor sinners: yet when it comes my heart is heavy; and I go with a kind of sullenness and desponding tardiness to God’s work. O that it were with me as in months past! The Lord has marvellously hid me from the strife of tongues, has wonderfully supported my feeble mind, has enabled me to seek the

salvation of souls with a boldness unusual to my nature; and has given testimony to the word of His grace in this place. He supports me in solitude, and enables me to spend days alone without weariness: praised be His name! The undivided and glorious Trinity are worthy of my adoration and love. O rather let me go mourning thy absence to the grave than attempt to satisfy my soul with contemptible trash! Yet, in thy manifold mercies, let me taste thy love, and praise thee in the use of all that thou bestowest! The prosperity of Zion is my earnest desire: the conversion of the British and the heathen, the success of my preaching, schools, and private attempts [to do good] are the subjects of my daily prayer. O that the Lord would bless these feeble efforts, would perfect that which belongeth unto me! Into thy hands, O Lord, I commend my soul and body: and look with humble hope to be kept by thy power through faith unto salvation.

“Martyn alarms me by expressing a wish for my removal.* I feel very reluctant to it; and am enabled to resign myself to God in prayer, even to die here; if, in this way, He will be more glorified.”

“April 12th. This evening, I buried the native woman whom I lately baptized; and spoke to the people from 1 Cor. xv. 33. ‘Evil communications corrupt good manners.’ O Lord, grant thy blessing! Let thy promise come, and then shall sinners in great numbers be converted unto thee!”

The following Letter to Mr. Buckworth dated May 22nd, 1807, contains some interesting particulars of which there is no record in the Journal:—

“From the first of January till the beginning of this month, I was much affected by this climate; and did not

* On account of the effect which the heat of the climate seemed to be producing on Mr. Corrie’s health. See JOURNALS AND LETTERS OF HENRY MARTYN, vol. ii. p. 42.

begin to recover till April. Thanks to a kind Providence, I am now quite well ; and have escaped that first attack on arrival, which has carried off four of my fellow-passengers. The effect of this climate was felt as severely by my mind as my body : a listlessness and languor rendered any little exertion a burden : even my devotion was for the most without life or activity ; and, alas ! little of that lively spirit I, in some poor measure, enjoyed in England, remains with me. I bless God who enables me to live on Christ as my ' All in All,' and keeps alive in my heart a sense of the value of His favour, and the excellency of the ' purchased possession.' The absence of lively feeling I conceive to be occasioned by the want of ' the communion of saints ;' and I remember, with tears sometimes, those days ' when I went to the house of God with the multitude of those that kept holy day.' I am very far, however, from being without marks of the Divine favour : I am enabled to spend weeks alone without weariness ; and to find pleasure in those studies which may qualify me for extensive usefulness. We have here about three hundred Europeans, invalids, and officers ; of the latter I see little, although we exchange mutual civilities : perhaps, I am not three hours in a week, on the average, in civilized society ; though I might be much more if I chose, but find it my duty and privilege to avoid much visiting.

" One Sergeant has embraced the truth in love, I trust ; and some others are hopeful. A native, descended from Roman Catholic parents, has been daily with me ; and we read the gospel in Hindoostance together : he is a man of good understanding. When I found him here (February) he had not seen the Scriptures : he now understands much of the general sense of the gospels ; and evidences a pleasing spirit of enquiry. I am not at present, however, without fears respecting his real conversion. Should it please God to work effectually in him, the blessing to his poor countrymen might prove incalculable. You will wonder, perhaps, that

I do not speak with rapture on the subject of the conversion of the natives; be assured, dearest B., no subject is nearer my heart; and this I feel assured of, that whilst health and strength remain, my life shall be devoted to the furtherance of this work, as well as the more immediate objects of my present appointment. The works of the devil are here manifest, and excite an abhorrence in my soul, which, by the grace of God, will to the last make me labour to destroy them: but the effects of my labours are not, according to human appearance, likely to be immediate. The rising generation seem to be the most likely subjects; and some favoured servant of Christ may, probably, lay my head in the dust, and enter on his labour here among 'a people prepared for the Lord.' But 'they who sow and they who reap shall rejoice together' in the day of our Lord's appearing.

The superstition of this country is of such a complicated kind, that I can say nothing with certainty about it, at present. Almost every person has a different idol; or a different account of the same idol; and the objects of their worship are innumerable. A circumstance that took place yesterday morning, may help to shew you the folly of their worship: its wickedness, in some respects, cannot be named. The fort of Chunar (in which I live) is a fortified hill of about two miles in circumference; the ramparts command an extensive view on all sides, and most mornings I take a walk upon them before sun-rise. It seems, that the first founder of this fort and his tutor are both canonized, and are supposed to preside here still, and are worshipped as tutelar deities. Yesterday morning, at the south end, most remote from the guard-house, I found the firelock, turban, and sacred drinking-vessel of one of the sentinels: a brahmin was placed by the sentry-box, and was observed by me below. I passed on. As I returned, he spoke; but I did not stop. Thinking afterwards that he might be ill, I called a servant, and sent him to see. Now observe. He said that, at three in the morning, he had seen

two figures of men approaching, that he challenged them, and that they immediately flew upon him, beat him unmercifully, and, after he was stripped, kicked him off the rampart, ten feet at least (the ramparts were certainly seven feet high). The Jemadar (a native officer) who, with others, was come to his assistance, was very angry with him, and said these figures were the identical founder of the fort and his tutor, who dwell in this part of the fort, and have thrown two sentinels over the parapet for interrupting them : this the brahmin before mentioned believed, and this opinion was current. I asked how this god came to beat him, a brahmin, so sacred a man ? He readily answered, That the tutor is not a good, but a bad spirit ; and they worship him to keep him from doing them injury. I said to some others, that it was quite plain that even a brahmin himself was not beyond the power of these demons ; how then could they expect the brahmins to defend them ? They were silent ; but evidently not convinced, as they offer goats in sacrifice, and pour out wine in libations, which they fancy the demon eats and drinks. I told them not to be so profuse in their offerings, lest Bhyzoonât should become so wanton as to destroy them all.

A rich Brahmin told me yesterday that if any one died in Benares, or within ten miles of it, he would undoubtedly go to heaven, though he were ever so great an offender. I told him I would come some night and plunder his house, and then go to Benares, and so secure both present and future riches. He saw my meaning, and said with a smile, ' there is no need for Sahib to take any money by force ; my wealth is all at his feet,' and so evaded my argument. I could fill volumes with conversations of this kind, but they have no more seeming effect than words spoken to the air ; so deeply-rooted is error in their minds, and so congenial are their lying idols to the corrupt nature of man. I should not, however, forget the power of God, nor limit its operation. This I feel sure of, that the young, with means of

instruction, will grow up ashamed of their idolatry; and means of instruction are not now entirely wanting. My three dear sons in the faith (young officers who were fellow-passengers) continue to walk in the truth. O, were the British all true Christians, the conversion of the heathen world, humanly speaking, would be comparatively an easy work! The appointment of Chaplain is, in this point of view, important."

It will be recollected (p. 62), that a short time before Mr. Corrie left Calcutta to proceed to Chunar, he had consulted with Mr. Brown and other friends, as to the means by which they "might best promote the glory of God in the earth," and that among other means that were deemed likely to contribute towards so noble an object, one was, that each of the parties then present should forward a quarterly report of his ministerial plans and prospects, to Mr. Brown in Calcutta; who, having appended his own observations, should transmit a copy of the combined reports to each individual.*

It was considered that a mutual knowledge of the facts and observations which might be accumulated in the course of each other's labours and experience, would tend greatly to encourage and direct them as individuals, amid the difficulties which the Missionary and Chaplain had then to contend with. The first

* Journals and Letters of Henry Martyn, vol. ii. p. 41. See some of the like quarterly communications from Mr. Brown, printed in Wilkinson's Sketches of Christianity in North India, pp. 145. and 169.

of these Reports seems to have been made on the 6th of April 1807, but no copy of Mr. Corrie's communications is met with among his papers, of an earlier date than the Report which is here subjoined.

“Chunar, July 6, 1807.

“The same routine of engagements and employments offers little of variety, either to amuse or profit my honoured brethren; but the idea of being under an engagement to communicate something, on this day, has been no little spur to activity, that I might have something to relate to them. The motive I feel to be an unworthy one; but those among whom I am placed may have been benefited from it, and our plan will redound to their benefit at least.

“My mind has at times, been sorely exercised with temptations to give up all exertion in the cause of Christ, and take my ease like those around me; more especially, about a fortnight since, the improbability of success, the sneers of the world, the dread of singularity, were the chief engines the enemy attacked me with, respecting the Europeans; respecting the Heathen, his suggestions were chiefly, the opposition of government, the extreme ignorance of the natives, the fear of commotions in the country, should I attempt their conversion. These, like fiery darts, were at different times, and in divers ways, cast into my soul, and grievously wounded me. I bless God, whose love is everlasting, that He has rebuked the tempter. I look back as one who has escaped shipwreck, barely with life; and I feel determined, through the grace of Christ, to count not even life dear unto myself, so that I may finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God.

“We have had divine service regularly every Sunday morning, at sun-rise, in the fort. Our commanding officer

has for some time left off attending, though he continues very civil and obliging. He makes ill health an excuse; although he has occasionally been in the fort soon after the time of worship, and without any cause but his own pleasure. Another officer has also left off attending, although for some time after my first arrival, he was regularly among us. Some others have all along been irregular in their attendance, and continue to come occasionally. The gentleman and his wife, I alluded to in my last report, do not go on as I had hoped, though they are very kind, and my only intimate associates. Although he does not enter into my views, he yet talks familiarly with me on the subject of religion, and tells me his own views and feelings respecting it; which, together with their regular attendance on public worship, made me to hope they were under a divine influence. But, oh, the love of this present evil world, is a clog which weighs down the souls even of those who know more of its vanity, than these [persons] at present do.

“Among the common men, I trust some good has been done, although little to lasting benefit, as yet. I mentioned a serjeant of Invalids, who joined himself to me soon after my arrival. He is now in the hospital, and seemingly in the last stage of sickness. He made a profession of godliness in his youth, in England, it seems. He is now greatly alive to the consequences of death. He is become extremely communicative, and in comparison of what he used to be, eloquent. His experience is such a lesson to backsliders, as makes me anxious to communicate it separately, when the final scene may be closed; and, therefore, I shall say nothing more of him here.

“A Serjeant on the pension-list, has, since my last, evinced considerable concern for salvation; and is, I trust, in a fair way. Another Serjeant also reads, and assents to the books I lend him, and I am told, is somewhat reformed in conduct; but still is by no means a hopeful character.

“The native woman whom I baptized, died and was buried,

April 12th. The man with whom she lived, is since married, having expressed great concern for his former conduct, and thanks for my admonitions; declaring, at the same time, that he never before was told he was doing wrong, in this respect; and that, for the fifteen years he has been in this country, he had not seen a clergyman, to his knowledge, till I arrived here. Another has put away his native woman; and another is now desiring to be married, but his commanding officer refuses to give permission, on the score of the woman's character.

"No public worship as yet has been established at the barracks, chiefly in consequence of my health having been very unsettled. I am anxiously hoping to be able soon to have opportunity of speaking to them publicly the word of life. It oppresses me with grief, when I can feel as I ought, that many, perhaps 150, of the number of Invalids, seldom, or never join the public worship. The man who for some time has read prayers in his dwelling on Sunday mornings, continues to do so, being lame, and so unable to come up to the Fort; I fear, however, he is without experience of the love and grace of Christ. On Whitsunday I administered the Lord's Supper to four. Thus far respecting the Europeans here, whom I consider myself, in a peculiar manner, called to attend to.

"At Secrole, which I visited last week, I found a merchant of real piety, though from his relating of a vision, he is, in my opinion, something enthusiastic. He devotes much time to the relief of poor and sick natives. He, for some time, read prayers on Sunday mornings and evenings, to the few artillery-men in their barracks; till, on his imprudently administering medicine to a sick man, he was forbidden all communication with them. He, however, still reads prayers and a sermon, in his own house, on Sundays, and some join him. One artillery-man, he speaks of, as a true christian. He had not before met with any who could understand him, and had frequent thoughts of writing to Mr. Brown; but feared that

his letter would not be welcome. He is a stiff churchman ; and when I asked him whether he had read the *Missionary Magazine*, which I saw in his shop, he started at the idea, and said 'He never had any connection with Dissenters.'

"Respecting the heathen, I have instituted four schools for the instruction of children ; two on each side the Fort. On either side, one for Hindoos, and one for Mussulmans. In one Hindoo school are thirty-seven : in the other thirteen. In one Mussulman school, are twenty-two ; in the other sixteen. In all eighty-eight children. Of these a few now know their letters, and I am much exercised in mind respecting the introduction of the Scriptures among them. The Gooroos are quite averse to any books ; it has never been the custom, they say, for them to read books ; and the Mahomedans have books. I trust the Lord will guide me, and not suffer me to mar his work by my extreme ignorance of the best mode of proceeding. The nearer I approach the work, the greater appears its difficulty, the more I feel my own insufficiency. If any good is done among us, how evidently will it appear to be of God.

"Not having a copy of my last report, I know not whether I mentioned some native Roman Catholic Christians-who daily attended me for reading the Scriptures. Only one of four continues to come, and he seems to be in earnest. He has with great reluctance been brought to confess, that at least the purgatory of the Papists, their transubstantiation, and prayer to saints, have no foundation in Scripture. He has read the Gospels through ; St. John twice, and we are now going through St. Matthew a second time. He has brought his wife and family to Chunar ; and has expressed a wish to instruct his native brethren, if I will find him subsistence. After many expressions of this kind, I told him, that he must consider that the Company give no authority for this ; that he must expect no more favour than others, from the British ; that I would only support him with necessities, but should expect his children would be taught to

earn their bread; and desired him to reflect seriously on the subject, and make it matter of prayer to God. He has not expressed so much eagerness since this, as before. He, however, has much conversation with the native baptized persons; tells them faithfully of their sin and heathen practices; and I think is himself a true Christian. He yesterday explained to me the Parable of the Sower very exactly, without reference to our Lord's explanation. It may not be amiss to transcribe a few remarks I have noted down respecting this man's knowledge of divine truth. I understand him better than he understands me, but I enquire of him the meaning of what I have said, till I find he has caught the idea I wish to convey.

"Saturday, May 16th. The Bettiah-walla remembered very exactly what I explained to him yesterday of our Lord's discourse with Nicodemus; he, also, remembered very correctly the explanation of the allusion to the brazen serpent, repeating what I had told him of that transaction. On asking him, in what sense must we look to Christ; he answered, Jesus Christ is not now on the cross: but, as He said to Thomas, who seeing the prints of the nails in his hands, cried out 'My Lord and my God,'—'Blessed is he that hath not seen, and yet hath believed,' so it is with our hearts that we must look to Him; and believing that He hath given his blood for us, and having our hearts made clean by His Spirit, we shall not perish, but have everlasting life. He explained John iii. 17. (without being asked) very scripturally, and evidently with a sense of its value.

"May 18th. In the afternoon, I had pleasure in acquiring the Hindoostanee. On asking the Bettiah-walla what was meant by the declaration, 'No man can come to me except the Father which hath sent me draw him;' he answered, 'No one desires to come to Christ unless God enlighten his mind, and dispose his heart.' On asking him, What is meant by the expression, in John vi. 40. 'Seeing the Son;' he replied, 'Seeing Him in his word, and with our hearts.'

He has had a conversation with a Mahomedan, who concluded with saying that Mahomet was the last prophet. The Bettiah-walla answered, 'According to their own book Jesus is Noor-Ullah, i. e. the Son of God, that He died, and rose, and went up to heaven, and will come to judgment : ' The Mahomedan consented. Bettiah-walla : ' Your prophet is sleeping, as you allow ; whether is greatest, a sleeping or a living prophet ? ' He allowed that the living one was the greatest, and promised to come again to-morrow. The Bettiah-walla answered to my question, 'How it is that if any man will do His will he shall know of the doctrine whether it be of God.' (John vii. 17.) 'The Holy Ghost will come upon him and make his heart glad and holy.' "

" On one occasion I discovered him in a fault, which he confessed with tears, making no attempt to conceal it, and I believe has not fallen into it again. It was at a time I perceived him to be much puffed up with his attainments, and would gladly have made him feel the force of the apostle's words, 'Let him that thinketh &c.'

" My chief employment has been the study of Hindoostanee, in which however I have made but little progress, from frequent indisposition. My experience has in general been of a very painful kind. Accustomed to enjoy the communion of saints, and the comfort of their faith and love, I know but little, I perceive, how to live by faith. That passage has been the food of my soul for some time past. 2 Cor. i. 22. The name of Jesus has been refreshing 'as ointment poured forth ;' and in this name, I doubt not finally to triumph."

It may not, perhaps, be considered foreign to the purpose of these Memoirs to relate, that the sergeant of invalids referred to in the foregoing Report of Mr. Corrie's proceedings, was the son of a dissenting minister at St. Albans, and had been religiously

brought up ; but that, having cast off the fear of God, he had run a sad career of sin and intemperance, until arrested in his course by the sickness which proved fatal to him. Many short notices occur, in Mr. Corrie's journal, of the sergeant's last illness ; and a fuller account of him appeared at the time, in the Cottage Magazine. It may suffice, therefore, to state that after the unhappy man had passed through many alternations of terror and despair, in the fearful expectation of a judgment to come, there was reason to believe that he went down to the grave in hope. Respecting the Bettiah-christian and the Mahomedan who are noticed in the Report, some further account occurs in a letter to the Rev. J. Buckworth.

“ August 2nd. 1807.

“ By a letter received this day, from my sister, I learn the very agreeable tidings of your presentation to the vicarage of Dewsbury. This event takes away indeed, every latent hope that your lot might have been cast in India ; but the souls of the people of Dewsbury are of equal value with those of Asia ; and I earnestly pray that you may reap a rich harvest of souls as a reward of your labours among them. . .

“ But whilst I am taken up with those whose faces I have seen in the flesh, you are wanting to know how the work of the Lord prospers in India. I can only say that the general aspect of spiritual affairs is pleasing. Were you to ask particulars, I could not, perhaps, satisfactorily tell you why I say so ; yet the progress of translation of the holy Scriptures, with the increased numbers of faithful enquirers, is surely matter of hope. I could dwell much on the labours of that dear servant of Christ, Martyn, in translating, and in ex-

erting himself to propagate the knowledge of salvation among Europeans and heathen ; but, without an intimate acquaintance with this country and people, much explanation would be necessary. For myself, the climate has so much affected me as to make the retrospect of my life nearly a blank : some fruit, however, has already appeared. Praised be He who ‘giveth the increase!’

“The native Christian I formerly mentioned, has renounced the errors of Popery, of his own accord, after a good deal of argument in favour of his old opinions. I believe him to be sincere, and that his heart is right with God. Sometimes he seems amused rather than grieved with the opposition of the Jews to our Lord ; but this, though it gives me pain, is not so much to be wondered at, from the extreme want of reflection manifested by all the natives. I now allow him support for himself, wife, and two children. He is very ready in reproving and exhorting a class of people, descendants of the Portuguese, who are very numerous in India, and are nominal Christians. He warns them faithfully of the sin and folly of people called Christians, living as do the heathen ; and, at my instance, he reads to them the Scriptures very frequently : so that I hope he may be made an instrument of good. By his means, also, a Mahomedan has been brought at least to doubt the divine commission of the lying prophet, This man now frequently comes to me. He has read the Sermon on the Mount (which I happily had by me, translated into Persian, by a Mr. Chambers, now dead) and manifests a very pleasing earnestness in search of truth. Nearly one hundred and twenty children are learning to read, at my expence : the circumstance of being able to read the Scriptures when put into their hands will be of no small advantage ; as the custom of the son’s persisting in the business and steps of the father, precludes the multitude from ever thinking the knowledge of letters desirable. Indeed the character in which their sacred books are written is not allowed to be read by any but Brahmins. The written

and printed characters are the same; as they have had no printed books till of late; so that in learning they have an advantage over us, as they learn to read and write at the same time, first making the letter with chalk, or in the dust, and then pronouncing it. I have had much pleasure at times in exercising the proficiency of the children. Some of them have countenances expressive of every good quality: the difference of the complexion is forgotten under the impression that 'of one blood hath God made all the families of the earth.' A small present delights the little fellows; and they sometimes come up to me with smiling faces, as I pass; and make *salaam* with great appearance of attachment.

"I have said that appearances are pleasing: you will conclude that I speak comparatively. Alas! I ought to weep day and night at the reflection, that in this small place there are about 10,000, souls 'sitting in darkness and the shadow of death!' O that the Lord may speedily open a door for the entrance of Divine light among them! I am learning the native language as fast as my slothful nature, and the unsettled state of my affairs, calling me continually here and there, will let me. My Moonshee can now perfectly understand me: and when I tell him my meaning, he points out the proper word. In this way, besides my reading for instruction, I have translated the history of Joseph; and also to the sixth chapter of Genesis; and have got to the seventh of Acts. These will soon be useless, as better translations will be to be had; but they are of use to the above-mentioned native Christian for himself, and those who listen to his conversation; and these exercises improve myself. I shall begin Persian soon (D. V.) The Hebrew is a key to the Arabic; and Arabic and Persian are so blended with the Hindoostanee, the popular language of this country, that without the knowledge of Arabic and Persian, Hindoostanee cannot be perfectly understood.

"In order, too, to translate accurately, you know, the knowledge of Hebrew and Greek is necessary. You would

be astonished at the subtilty with which the Hindoos (I mean learned Hindoos) argue on religious points. A rich man of this place one day visiting me, we entered into a discussion respecting one of their incarnations of the deity. The incarnate God, from their account, married many wives, had many children, &c. and when I observed that these things could not be the actions of God, assigning my reasons, &c. he readily answered, that the deity having taken to himself a human body, these actions were the actions of the man, and the godhead residing in him had no part in them; that I acknowledged Messiah ate, drank, slept &c, which were as little the actions of God, as those related of Krishnoo. I answered, that the body being the instrument of the soul, needs refreshment to support it in its labours; but that the body cannot accomplish any of its desires without the concurrence of the spirit that actuates it; so that this multiplying of wives, and other acknowledged sinful actions, would not have been accomplished by Krishnoo without the animating spirit. He at length left me, something in anger.

"I have written this at different intervals, which may apologize for its blots and inaccuracies: but why should I make apologies to you? With what inexpressible tenderness does the remembrance of the sweet counsel I have taken with you, return at times! I can now, in my mind's eye, view the roads we walked together, the houses we visited, the companies we frequented;—the hymns we sang together, the petitions we joined in at the throne of grace, are many of them fresh in mind; and, when I am in tolerably good spirits, they delight me exceedingly.

"But, my general expeirence is of a more painful nature: doubts and temptations press hard upon me. The enervating effects of the climate make all my graces wither; and I go on rather in the spirit of sullen obstinacy than under the influence of the constraining love of Jesus.

"I hope you have written to me. Think of a solitary being, on the top of a hill ninety feet above the level of the

water, without a creature near to speak a word of comfort, or to suggest a word of advice ; and you will not think an hour thrown away that may support and animate his soul in the pursuit of ‘ a kingdom that cannot be moved.’ ”

The anniversary of the day on which Mr. Corrie arrived in Calcutta, is marked by the following entry made in his journal,

“ September 20th. 1807. On this day of the month last year, I arrived in Calcutta from England. I have determined, through grace, to keep new-year’s-day, my birth-day, days of ordination, and of my arrival in India, as days of examination into my state and views. On reviewing the memoranda connected with this day, I find great cause for thankfulness and praise. What I proposed, in the first place, in coming to India, was the propagation of Christianity amongst the heathen. I had little idea of the difficulties attending this work ; yet, blessed be God ! I have not lost sight of it. Four schools will, I trust, prepare many for reading the word of life, when it is ready for distribution. The native Christian has profited greatly by the New Testament : he appears truly pious ; and his desire to instruct others, whilst, I hope, it proves his own sincerity, will, no doubt, be beneficial to many. My prayers, also, have been answered as it regards this place. One is departed in peace : one or two others are, I hope, impressed ; most are attentive ; and favour is shewed me by all. I have experienced much mercy in restoration to health ; and especially in the restoring to me the joy of God’s salvation ; and the Lord continues to ‘ defend me with His favour as with a shield.’ I feel in danger from the love of the world ; yet, I hope, I shall be able to overcome it. I have often dedicated my all to God ; and I do again now devote my all, especially *myself* do I give up. I ought to have made greater proficiency in the Hindoostanee ; but I trust, through the power of Christ, to be more assiduous for the future.”

CHAPTER V.

RESIDENCE AT CHUNAR.

ALTHOUGH Mr. Corrie had been but a short time at Chunar, yet it was evident that his ministerial labours there had begun to excite attention both among Hindoos and Mahomedans. He had not, indeed, acquired such a knowledge of the language of the country as satisfied his earnest desire to make known among the heathen the glad tidings of salvation, yet he had made progress in Hindoostanee sufficient to enable him to hold important communications with the people of the country. We accordingly find in his Journal and Letters more frequent notices of his personal intercourse with the native population.

“Sep. 21st. An Old Brahmin came from Behares, whom Wheatly told me of. He knows most of our church-catechism. He told me that the [answers to] two questions, those respecting our duty towards God, and our duty towards our neighbour, contained the sum of all good. For a long time he had a very bad opinion of the English. The Ma-

homedans, he said, do abstain from *one* kind of meat ; but the English eat every thing. This bad opinion was confirmed by hearing a gentleman, whom every person praised as a good man, in a great rage, using many abusive expressions to a servant for killing a rabbit which should not have been killed. But when he read the holy Scriptures, he found them pure, and that our practices were not consistent with them. This led him to ask whether I thought all the English would be saved ? I answered, No : which startled him very much. ‘I greatly fear,’ said he, ‘on that account.’ ‘If I lose caste, and afterwards come short of heaven, I shall fail in both worlds.’ This he said with tears. ‘But,’ said he, ‘I thought it must be so, because the tenth commandment says, Thou shalt not covet, &c.’ and then he told me a story of an English collector, who took by force a little spot of ground that he had devoted to the reception and entertainment of sick travellers, when he would not sell it to him : which stumbled him greatly. Baptism, and the eating of meat, which, he says, disagrees with him, are the rock he appears likely to split upon. I told him the *truth*, and pointed it out to him from the Scriptures. The Lord render it effectual to his salvation ! I gave him a New Testament, at which he expressed great surprise, saying, he supposed it would cost several rupces ; nor did he think my reason (*viz.*) the love of God, in giving his Son for me, sufficiently constraining to induce me to *give away* a thing of such value.

“Sep. 27th. The Brahmin came on Tuesday ; and, after many endeavours to evade the force of God’s word, agreed, with much weeping, to be baptized. I have some doubt of his sincerity on this point. He is gone to Calcutta.”

“Dec. 11th. Yesterday, an old Mahomedan called on me : we had a long conversation on religion. After some previous talking, he said ‘The deity is above our comprehension ; we are blind, and speak of Him as blind men do from handling an elephant ; each one according to his apprehension of the part he handles.’ I answered, ‘True ; but if a man

possessing sight were to behold the elephant, he would describe it properly; and we might believe his report.' He answered, 'Yes.' 'Such,' I replied, 'were the prophets and apostles,' &c. This led him to speak of the various prophets in whom, he said, we trusted. 'Our services [said he] are confessedly unworthy of God, therefore there is need that a worthy Mediator be found, &c. one who wants nothing for himself, but can merit for us.'"

Agreeably to the resolution which Mr. Corrie had formed, to observe New-year's-day as one of several days for self-examination, we find him observing in his journal :

"Chunar, January 1st. 1808. I praise God who has brought me thus far in mercy; and I perceive a good monument of praise on the review of the past. My first desire, on last New-year's-day, was to be enabled to be useful here; and I mark an answer to prayer in that I am heard with attention, and have evidently obtained some influence amongst the people. One, I believe, is gone home to Christ; whilst I trust, three others have entered on the narrow way. The Government yet prohibits attempts at conversion; and the kingdom of Christ, to outward appearance, has made but little progress in this land; but there is mercy vouchsafed sufficient to encourage me to pray; and there is still cause for prayer. The Bettiah-walla and two others have been raised up to me; with other hopeful appearances amongst the native women. I bless God for renewed health of body and vigour of mind; and for somewhat of increasing patience and diligence in the work of the ministry. With respect to my resolutions, I find I have visited more than I wished to do; but less than I might have done, and more than I hope to do for the future. I praise God that I am not so much ashamed of the Gospel of Christ as I have been; and that I have been enabled to preach Jesus Christ from house to house,

in some small degree; but, I have done far less than I might have done: Yet, O Lord; I ought to praise Thee for thy mercy: Thou hast wrought all my works in me! I know I am a sinner; but thy grace is sufficient for me, and by thy grace I am what I am. The native schools have refused books; but I hope to establish a Christian school, and desire that my whole life, spirit, soul, and body, may be occupied in the work of the Lord."

The quarterly report transmitted by Mr. Corrie to Mr. Brown, on the 4th of January, 1808, supplies us with an outline of the progress of religion at Chunar up to that date; and touches upon the great practical difficulty, inseparable from that loss of the means of subsistence, which converts from heathenism usually have to endure.

"Let us begin our correspondence with erecting an Ebenezer to our gracious Lord, who continues us in the land of the living, and gives us opportunities of obtaining a great nearness to His blissful presence, and a more exalted station among those who turn many to righteousness. I might well, in the review of the past year, dread the imputation of unprofitableness, but yet I perceive it a dishonour to the grace of our Redeemer, to disparage the smallest appearance of His grace in myself, or in others; and though I am sure I must say, 'Lord, when saw I thee a stranger, &c.,' I consider it my duty to credit the precious declaration spoken by our great Bishop, respecting himself and his *διδάκοντες*, 'Though Israel be not gathered, &c.' Is. xliii.

"Pursuing the plan suggested with so much propriety by our senior brother, I have to observe that since my last, some changes have taken place in our society, which seem upon the whole to have been for the better, as we have

gained a captain of artillery, of great decorum of manners, both in public and private. Of our old members, I am persuaded that the seed of the word has put forth the 'tender blade' in the lady and gentleman I have before alluded to; whilst considerable alteration in the outward conduct of another gentleman is noticed; but I fear, 'one thing' at least is lacking in him. By four out of the six families here, I am asked to say grace at dinner, which when I first arrived was unusual. I know not what I ought to think of this, knowing well that in Christ, nothing availeth but 'faith that worketh by love;' yet perhaps something is gained. The Lord help me to be more devoted to his glory, that I may not seem to countenance them in stopping short of the 'new creation!' One person is often very contemptuous towards me, but finds no one to join him at present. Among the common Europeans little but discouragement appears: only one seems entirely from under the dominion of outward sin. He is the sergeant I have mentioned, and appears a subject of divine grace. Several are approvers, and attendants on public worship, but the sad abuse of the late holy festival has damped my hopes respecting them.

"The first Sunday in November, having prepared a moveable tabernacle, it was erected at the barracks, and divine service has been performed there every Sunday evening since. On the first few occasions forty or fifty attended, yesterday there were about twenty-five. These are, for the most part, very attentive, and a good deal of devotion appears among them in making the responses, &c. About six, perhaps, attend divine service twice a day. At the hospital one man seems piously affected, another humble and resigned; both these have been long ill and seem daily decaying. One, the first time I spoke expressly to him, declared with much earnestness, that he believed he had never offended his Maker; he now speaks a different language. One man, who was greatly alarmed during a fit of sickness,

is, I fear, resting in a "form of godliness," though his outward conduct is decent, and he comes every Sunday evening to join in worship with me.

"At Benares, where I occasionally go, the pious merchant I have mentioned, appears much grown in 'grace and in the knowledge of our Lord and Saviour Jesus Christ, &c.' He reads the service of the Church of England and a sermon from some author, twice every Sunday and every Wednesday evening, in a tent erected for that purpose. One Wednesday evening I officiated there among twenty-seven, who heard the word with much attention. One artillery-man of the lately arrived party, the merchant speaks of as hopeful. But I find that last week a restraint was laid upon the artillerymen from attending: I trust it will soon be removed.

"Among the Company's servants there, one known as a proficient in Hindoo literature, has discovered himself well acquainted with evangelical principles. Another Company's servant seems to me one of the Lord's secret ones. I trust there is among us 'as the gleanings when the vintage is done,' one or two.

"But what I have to say on personal experience will cast further light on the religious state of our society, or rather, it will cast a shade on the prospect. Notwithstanding these agreeable particulars already presented, there is little further outward acknowledgment of God among us; there appears as yet no disposition to speak and act openly as the dependent creatures and avowed subjects of the Most High; so that, except now and then in private, I cannot give vent to those feelings which I find it my duty and happiness to cherish. On this account much of my religious exercises pass without that delight in God which His love and mercy demand; and my experience in general is that of the Psalmist, when he said, 'my heart breaketh for the longing &c;' yet our state before God depends in no respect on frames and feelings; and though miserably defective still in every point, some greater degree of boldness for Christ in public, and some-

thing of resignation to labour in his vineyard though no fruit should appear, I acknowledge as the work of his free Spirit, by whom I trust to be upheld unto the end. My preaching since my last, has been on the following among other subjects, 'God is not a man, &c.' (Numb. xxiii. 19.) 'In this was manifested, &c.' (1 John iv. 19.) 'How shall we escape, &c.' (Heb. ii. 3.)

"The state of the natives here has lately attracted much of my notice. From their long intercourse with Europeans, native habits are much laid aside. They are generally greatly addicted to drunkenness, and are proverbially dissolute. They are, in consequence, very little awed by the European christians. I am assured that they are usually ready to enter into personal contest with any of the European invalids, who may attempt to lord it over them; and except from those who eat the salt of the settlement, none of us have many tokens of respect paid us. In the four native schools, there are at present seventy-five scholars; those mentioned as reading books have left the schools from some cause or other, and no more books have been received.

"The native women connected with the Europeans, have assembled on Tuesday evenings in the Fort, and on Friday evenings at the barracks. The usual numbers at both places is from ten to sixteen. For these much of my time has been taken up in translations, &c. Yesterday, in the fort, a congregation of nineteen attended prayers in Hindoostanee. I used the translation our dear brother Martyn favoured me with, excepting a few words altered to the dialect of this part of the country. On these occasions the native Christian, I before mentioned, is of the greatest service. He has acquired a tolerably accurate idea of the plan of salvation, and enlarges, with much evident feeling, on the heads I suggest from the portion of Scripture before us. He officiates as clerk in the Hindoostanee congregation, and yesterday read the lessons, and explained and applied them as I suggested to him. The effect of his exhortations lasts.

This man is afflicted with an asthma, which lays him up now and then; but the eagerness with which he returns to teaching the native women, indicates, I trust, his heart to be right with God. Some differences took place in his family some time since, which disturbed me a good deal; but no fault has appeared in him. In a late fit of illness, I found he had a book of prayers, containing addresses to angels, &c. Several of the women have learned from him the Ten Commandments, the Lord's Prayer and the Creed; and it excited a gleam of holy joy yesterday to hear several repeating these after me, and also whispering some of the responses. This reminds me of a school in which an European teaches ten children for me, some of them 'orphans, and some who are not eligible to the school in Calcutta. Since the establishment of evening worship, one of these children has repeated the Church catechism and some questions of Scripture History, with an accuracy rather surprising considering their years. These also join in the responses and in singing the Psalms, and increase the 'Hosanna to the Son of David.'

"Two youths, one the son of the native teacher, are on my premises, and read twice a day in the Hindoostanee gospel. One discovers no capacity whatever, nor does the word seem to affect him in the least. He has made considerable proficiency in the knowledge of the letters and reads the gospel without much difficulty, but can seldom at the end of a verse, tell the contents of it. The other discovers considerable quickness of apprehension, and gains knowledge readily; but as yet gives no evidence of any heart-work begun. Him I intend, if it please God, to appoint teacher of a school, in a short time. I know now of six children, the offspring of native Christians, whom I wish him to instruct; two children now attend him.

"Of the women who were candidates for Baptism, one, it appears, is living in sin: and on my refusing to baptize her till the fruits of repentance [should appear] has given up seeking instruction. The other appears very sincere; she .

comes a considerable distance, into the Fort, twice a week (on Tuesdays and Sundays) and is herself, as far as I know, of unblemished life. But some circumstances connected with her daughter, has made me defer Baptism, which seems to afflict her; and she promises to pursue whatever line of conduct I may point out. The difficulty is in suggesting what these people are to do for an honest livelihood. I am already engaged in disbursements beyond what my pecuniary circumstances point out as prudent; and to tell them to trust in Providence whilst no means of subsistence appear, seems to savour too much of fatalism.

“Let me, therefore, conclude with proposing to the consideration of my brethren, The best mode of employing native Christians who may be destitute of subsistence? And I think to ascertain this, it may be of service to enquire, What are the manufactures most engaged in at our different stations? And, perhaps, a barter might be established among themselves, without much of our personal interference, if communications were opened between them; which would certainly be desirable.”

In a Letter to Mr. Buckworth, written a few days later than the preceding Report, Mr. Corrie enters more into detail respecting his ministry among the heathen, and the method of teaching employed by the native Christian of whom mention has so frequently been made.

“Your welcome letter of February last reached me November 1st: and I sat down instantly to read and answer it; and have filled three sheets of paper which would have been sent had opportunity offered; and, from your affection for myself, would have amused you. I find on review, however, they are very unsatisfactory; and must select from them a moderate-sized epistle. You rightly suspected that the cli-

mate might affect my body, and by consequence my spirits also; as some of my letters to you will shew; but, thanks to the Lord our healer, I am as well, and have been for some time, as at any period in my life. Mary had told me of your presentation to D; had it taken place before I left England, the pleasure of being a fellow-helper with you would probably have kept me there for life; but He who knows what is best for us has ordered it otherwise; and I am unspeakably content. At the same time, I little knew my own unsuitableness for the work I am engaged in; yet 'hitherto hath the Lord helped me:' and, though I groan under a sense of my shortcomings, He has not suffered me to go back from His sacred ways: and has, moreover, given of His Divine presence. These opportunities of writing call forth all my former feelings towards you; and I am conscious, that though so widely separated, we are one in the Lord Christ. But I must refrain, and give you some account of matters here."

After having adverted to the fears of the Indian Government lest the animosity of the natives should be excited by any attempts to convert them to Christianity, Mr. Corrie writes :

"I suppose we should be taken to task, were we to preach in the streets and highways: but other methods not less effectual are to be used, and less likely to produce popular clamour. Natives themselves may and can be employed, with the greatest advantage, in Evangelizing their brethren, whilst the Minister superintends, and directs and encourages. I have great reason to be thankful, that the Lord has raised up a native christian, born of Roman Catholic parents, who, from March last, has been daily with me; and now, having acquired a sufficient knowledge of the way of salvation, is daily employed in instructing others! A despised race, whom the Europeans have attached to themselves, hear

him with great attention ; and some with evident profit. He is at present very ill ; but I trust the Lord will soon bring us, when more extensive plans will be engaged in.

“ At present, there are seventy-five children in my native schools learning to read, which will tend to undermine the superstructure whose basis is ignorance ; and I propose establishing a school for [native] Christian children, of whom I know now of six, and shall find more. The bulk of the people are wretchedly poor from their indolent habits, which never let them lay up for a rainy day. When a Mahomedan gets a little money, he usually spends it in debauchery ; and a Hindoo works no more till it is gone. This is the character of the people : hence, beggars innumerable swarm ; many truly wretched objects ; who often make one retire with overflowing eyes, unable to supply them all. Of the Europeans, several are very attentive ; and my labour is evidently not in vain, though I know only of one or two I can speak of with good hope. Of my three dear young friends, two are going on delightfully : one of these has lately been with a detachment against a native prince who refused his tribute, and saw some hot work : twelve of his brother officers fell on the occasion, but he received only a slight wound in the knee : the dear lad is much grown in spirituality since then ; and is not without trials of ‘ cruel mockings : ’ he writes to me once a week, and I endeavour, by writing constantly to him, to encourage him to stand fast. Away from the means of grace, and without a single companion like-minded, he plainly stands by faith. The other at Madras goes on well, and has the ‘ communion of saints ’ to resort to. The third, a most affectionate, sensible youth, is, I fear, led captive ; though not, I think, with his will. Oh ! my heart yearns over them, in consideration of the many, many obstacles in their way ! The demon that oppresses Europeans in this land, ‘ goeth not out but by prayer and fasting.’ Example, opportunity, solicitation allure them to the paths of death ; and few, alas, return from

them ! Those I allude to, are from eighteen to twenty or thereabouts ; from which you will see at once the danger they are in."

On the subject of missions Mr. Corrie adds :

"The nature of missions seems little understood, even by those whose hearts the Lord inclines for the work, till they come into it. Mr. Cecil's sermon, before the Church of England Missionary society,* of which I have only seen extracts, is, I think, an excellent discourse on this subject. The work requires the patience of a Job, with the prudence of an Apostle : and O, the self-denial required ! How little I am fit for the work, my brother well knows ; yet here, by the good providence of God, I am well content, and determined to count not even 'life dear' so that I may make 'full proof of my ministry,' and 'finish my course with joy.' I could fill sheets with conversations respecting religion, which I have had most days, with some one or other of the natives. Their duplicity makes it, beyond measure, difficult to know when they are convinced, or even silenced. The least appearance of impatience on my part makes them consider me angry ; and not a word more will they argue, but yield every thing. I may say to you, the friend of my bosom, that my natural impatience is somewhat abated ; and I am not conscious of having offended in this way often ; but even what is the effect of eagerness and zeal, is construed into a passion, by a people whose highest perfection consists in restraining the feelings, and whose despotic government rendered disguise necessary to existence and peace.

"The same submissive disposition in the people makes it difficult to know when I am understood ; as they do not either acknowledge their ignorance or ask explanation. The dialects of the different provinces are so different as to make

* Printed in the Proceedings of that Society, vol. i. p. 179, and seq.

them nearly different languages. . . Among the learned and the Mahomedans, much Persian and Arabic is introduced into their language, which to the Hindoo is unintelligible; and, it is now well known that a person who learns the language from books only, will not be understood by the bulk of the people. This I am aware of, and ask questions from the women above-mentioned; when I often find the meaning has been imperfectly, or not at all understood; which leads to fresh explanation. One specimen of our mode of proceeding, I have made a memorandum of, and which may amuse you:—After having read the first chapter of Genesis, which I translated, I suggested to this native Christian to enlarge upon the following heads, which he did in this manner, ‘Learn, first, the honour put upon man by God: He gave him dominion.’ ‘See,’ continued he, ‘the elephant; one blow of his would be instant death, yet he goes here and there at man’s word.’ ‘Observe the power of God: He commanded, and it was done, &c.’ ‘Let a man try to create an ant, he cannot do it; let him try to make a hair, he cannot do it: yet look at the hills, &c, God made them; and think not that He used labour: no, the word of His mouth was sufficient.’ I suggested, ‘How ought we then to fear this great God!’ He proceeded, ‘are you not afraid of your masters; are you not fearful to offend them lest they should punish you?’ This was so feeling an appeal that they answered, ‘Yes, yes!’ ‘O then,’ said he ‘how ought you to fear an infinitely powerful God! He is infinite in strength; and, if you sin against Him, you deserve infinite punishment: and think how great punishment He will inflict!’ One of them at this fell a weeping. I observed, ‘See the goodness of God in providing such comforts and accommodation for man in this world.’ He went on to speak of the greater love of God in providing a salvation for our souls, which he spoke of with much warmth; the women hanging upon his words. These occasions are often productive of sweet sensations to my soul: whilst yet the want of positive evidence of grace in them

[the people so instructed] generally makes me to go heavily. Most days are devoted to close study of the native languages: the Hindoostanee proper I can understand, though not to speak it with any fluency or accuracy: and I also begin to know a little Persian, which is a very agreeable study. I rise at day-break, breakfast between seven and eight, take a slight repast about one, and make my principal meal when evening sets in. Then my mind is usually too exhausted for study, and sweet would be the society of some with whom I could talk freely of what Christ did, and said, and suffered for us here below. For the want of such society, very little of the lively feeling I enjoyed in England enters into my experience: yet I am conscious of some more boldness for Christ, and fewer deviations from His holy ways than before; for which I adore His free grace by which alone I stand. These expressions I owe to your affection, who will fear, perhaps, for me; lest by any means the tempter gain the better of me. O, that I could say this were never the case! Yet, though I should justly be deemed a fool for thus boasting to others, yet I may call upon you to rejoice with me that I have obtained help from the Lord thus far, and have a hope that I shall never be ashamed.

From all that has passed, I see further proof that to preach nearly or quite Christianity, and live as the world lives, is the way to popularity: to live and preach so as to fancy to *recommend* Christianity to the carnal mind, is the way to be little esteemed: to live godly in Christ Jesus is the way to win souls, and to obtain friends, with persecution here, and with the certain expectation of glory hereafter. O Holy Ghost, write these truths with deep conviction on my mind; and let my soul know nothing on earth but Jesus Christ and him crucified!"

When it is considered that the labours of a native Teacher cannot but be of great importance, even in the most effective state of Missionary arrangements,

it will not excite surprise that in Mr. Corrie's circumstances at Chunar, the illness of the Bettiah Christian should occasion him anxiety. Mr. C's journal, however, affords pleasing evidence that the Bettiah-walla in his sickness, found consolation in that gospel which he seems to have been earnestly desirous of making known to his countrymen.

“ Jan. 7th. I sent off to-day a copy of the Gospels, and of the Morning Prayer, and Ten Commandments, to Bettiah, at the request of a person who is said to be the Sirdar* of the Christians there, and of whom even the padras stand in awe: he is represented, also, as understanding Persian, Portuguese, and a little Latin. I dined with Captain M——; after sitting silent for some time, I was induced by some remarks of Major General——, to enter into a long argument in behalf of Christianity, as the General maintained Mahomedanism to be equal to Christianity: the argument arose from my remarking that I thought men would invariably be guided in their conduct respecting temporal affairs by their religious opinions. ‘This,’ he said, ‘was a great mistake, and had led to the most disastrous effects: that no greater misfortunes had come on mankind than the contentions between Christians on religious pretences. I answered, that these were not caused by Christianity; and Gibbon himself being judge, Christianity was only the pretext: and on a comparison between Christianity and Mahomedanism, I was enabled so to speak as to leave him without reply.

“ Jan. 11th. Yesterday, the Bettiah-walla was seized with fever. I asked him how he was, as it regarded spiritual things: he said, ‘Happy.’ To-day he is worse: but, in answer to my question, he told me, ‘that he was not afraid of death, but of sin.’ In the evening I took Mr. G. to

* Head.

see him, who kindly offered his services. We found him in danger: he told me that 'his mind was fixed on Christ Jesus: who could do all things.' 'I am,' said he, 'in His hands;' and, in answer to my question, he told me 'he found comfort.' I have prayed that the Lord will spare him; and I trust he will be continued to the Church here.

"Jan. 17th. The Bettiah-walla better: but very low: he speaks of every event as proceeding from the mercy of Jesus. After having spoken to him of the Redeemer, I asked him if he remembered Christ's words, (John. iv. 13, 14.) 'he that drinketh, &c.' he took up the words and finished the passage, adding, with a significant expression, 'How can I forget Him?' And many other declarations were added of His grace and greatness.

"Jan. 18th. Twenty-two women attended, and heard the history of Ishmael, with much attention. The Bettiah-walla, speaking of the trouble occasioned to Abraham and Sarah, by the strife which arose from their sin in the matter of Hagar, spoke so feebly, yet with such affection, of the love of Christ, through whom they received forgiveness, and through whom we too must seek forgiveness, that most of them wept. I could scarcely contain myself for joy. O Lord, make thy word effectual!

"A Tickour woman [who was desirous of baptism] in answer to my questions, and without any suggestion that could lead to such answers, said, 'that her heart is much employed in thinking of her Creator: if it were not, what could she expect of good either here or hereafter.' 2ndly, 'that God as Creator and Lord has a right to command us; and that she is disposed to obey His will in all things.' 3rdly, 'that Jesus Christ is God, who came into the world for us sinners, and through whom we may obtain forgiveness, and the favour of God.' 4thly, 'that in order to this, we must lay hold of Him with the heart, pray to Him, and beg forgiveness.' 5thly, 'that to be baptized, and not to act thus, must needs brings down greater evils upon us;

and in the world to come, surely great destruction will be our lot, &c. :’ with much more to the same effect, in a spirit of seeming sincerity and earnestness. •

“Jan. 31st. 1808. On Friday evening, thirteen women (native) attended at the barracks. Sergeant W. told me that his native wife, a short time since, entered into a long conversation with a Brahmin, and exhorted him to forsake his idolatry, which he acknowledged to be unreasonable; but the loss of caste frightens him.”

“Saturday, [Feb. 6.] Just returned from burying a drummer’s wife. The Bettiah-walla explained that I was not praying for the dead, but that we might have grace to walk in God’s ways. He told them, that when the breath is gone, the soul is fixed in an eternal state; and that in the last day, the body too will be raised and partake with the soul of happiness or misery: [he concluded] with an exhortation (in which he mixed many quotations from scripture) to watch and pray that that day might not come upon them unawares. Many natives were present, who listened with deep attention; except one or two who laughed. At my gate I found a blind beggar, whom the Bettiah-walla also exhorted and who went away; as I have often seen the poor glad to get a rupee and to be off.

“Feby. 10th. This morning a Brahmin came to me, who declared ‘that the Sanscrit language is not the invention of man, but came from Maha Deva’s * Bāni: that four genii, who remain about the size of children of eight years of age, hearing the sound of the drum, repeated the sounds, from whence, having written them, they collected the twenty-five letters of the alphabet. On my asking him, how so many letters could be collected from one sound; after some dispute he said, ‘Maha Deva’s Bāni was not like to any now in size, but at the day of judgment it will sound again, and strike all with horror.’ I then inquired, who committed

* The Chief Deity.

this language to writing in the Shasters? He answered, 'three Fakeers, to whom the four genii communicated it.' On asking where they lived, he mentioned 'a jungle near the hill : ' on asking where the hill was, he could not tell; and, after a long argument, went away promising to bring a map, and shew me the situation of the hill; 'which, however, is beyond the snowy mountains, in the land of the genii.' To this I objected, that as the Shasters confined the residence of the Hindoos to this country, the religious men would never call their own place of residence unholy; and, therefore, it must be in this land: We parted with the promise of his coming again.

" Feb. 12th. Yesterday, the Brahmin came again; and, after much conversation said, 'there is no difference in places; and that only the ignorant worship stones, &c., but the fear of popular displeasure keeps them silent.' In the evening, he came again, and we had a sharp dispute, chiefly on the distance of places: his Shasters describe Hindoostan as seventy-five millions of miles long. My moonshee and the Brahmin had a warm argument.

" Feb. 21st. The Tickour woman gave notice that she had found sponsors. On calling her, I asked her if it was the intention of her heart to be the slave of Jesus Christ; to which she replied in the affirmative, with great fervency, saying, 'that it was her desire to walk in His paths always.' I reminded her of what I had been reading in John xiv., 'He that hath my commandments, and keepeth them, he it is that loveth me;' to which she answered, 'that her desire was to obey His will; that it may be well with her both in this life, and the next.' She then used some expressions of admiration at the grace of God to sinners; and on my saying, that when the Bettiah-walla returned, I would appoint a day for baptism, she fell on the ground at my feet in tears, putting her hand on my shoes, and raised her hand to her forehead. On being asked [a few days afterwards] 'why she so earnestly desired baptism;' she said, 'that she

might be directed in the right way ; obtain pardon of sins and receive God's mercy ; both in this world and that which is to come.' She then entered on a long history of her life, told me that her husband died and left her in poverty, that she went about begging, till her daughter was married, who, after much ill usage, was at length left destitute ; and now, to her grief, is connected with P. 'It was of no use,' she said, 'to walk in God's laws, and in this way, for three or four days ; or, in attempting to deceive me, for that God knows her heart ; and should she attempt to deceive me, God would punish her both in this world, and the next.' I left her, desiring her to consider whether she would cause her daughter to take a separate house ; which is evidently a trial to her, and which will, in good earnest, prove her sincerity, if she does."

The first anniversary of Mr. Corrie's ministerial connexion with Chunar is thus commemorated in his Journal :

"It is a year to-day [Feb. 22.] since I commenced my public duty at 'Chunar ; and, on considering the way in which the Lord hath led me during that period, I find great cause for thankfulness that I have not laboured in vain : some doors of usefulness have been opened, and some good has been done. Many amongst the invalids are altered for the better in their conduct ; several of them have married, and two artillery-men, I would fain hope, are serious and impressed. Amongst the Hindoos, some, I trust, have been brought to the knowledge of Jesus Christ ; yet, I think, I am not so spiritually-minded as I was before I left England : though, I think, I am more constantly fixed, and more undeviatingly aiming, at the end of my ministry ; yet I fear that the warmth of spiritual affection is gone ; but I will 'do again my first works.' O thou whom my soul loveth, grant me that 'gold, white raiment, and eye salve,'

which thou hast in store for needy creatures ; heal me for thy mercies' sake ! ”

It has been already stated that the Europeans at Secrole were regarded by Mr. Corrie as part of his ministerial charge ; but as Secrole was a kind of suburb to Benares, he was necessarily brought into contact with the Hindoos resident in and about that ‘ very citadel of Idolatry.’ Hitherto, however, it does not appear that any opportunity had occurred to Mr. C. for seeing much of the native city. Under date, therefore, of March 2, 1808, he writes :

“ Yesterday morning, desiring to see Benares, I went down the Ganges in a small boat ; but was greatly disappointed at the appearance of the city, which stands entirely on the west side of the river. One place, the residence of Badshahzada, has the appearance of ruined magnificence ; and several ghauts are extensive and laboured monuments of superstition : but the smallness of dimensions of the buildings around makes them appear nothing, to an European. Amidst them all, I came to the British flag, flying at the Ghaut Mangees stairs, which excited grateful sensations. Idolatry is plainly on the decay. Our boat line getting entangled with another boat, much abuse was bestowed on the Feringhee.”

Mr. Corrie relates, that on this occasion he preached to some natives of Benares, as well as gave instruction to the European soldiery. Three weeks later than this visit he was called upon to baptize a Brahmin, who after many strugglings of conscience had been strengthened by the grace of God to ‘ confess the faith of Christ crucified.’ An account of

this event is given by Mr. C. in a letter to his father, dated March 25, 1808.*

“I have to tell you of the baptism of a Brahmin at Benares, on Wednesday last, when I was down there, which will gratify you much. You must remember that he understands enough of English for common purposes; and most of our conversation was in English. He came to me in September last, as I wrote to some of you; he had before been seeking after truth; and a pious merchant at Benares had given him a Book of Common Prayer: this was the chief instrument in his conversion. The two answers respecting ‘our duty towards God and our duty towards our neighbour’ struck him forcibly; and he learned many of the prayers, and much of the catechism by heart. He was, however, greatly averse to baptism in September, and argued that he could serve God in private, and even promote His cause more, whilst he refrained from the open profession of Christianity. I pointed out from Mark xvi. 16, and John iii. the necessity of attending to ‘the outward and visible sign, as well as the inward and spiritual grace,’ if we would ‘make our calling and election sure.’ He left me with tears, acknowledging that I spoke truth; but absented himself until January last, when he again went to the pious merchant, saying he had been very ill, and now found that none but Jesus Christ could save him: he would, therefore, give up all for Christ. After much intercourse, on Tuesday last I asked him, ‘Are you willing to be baptized?’ Answer, ‘Yes, I have no other Lord, no other Saviour, but Jesus Christ: He is God, and my God.’ What makes you think Him God? Answer,—‘Why, Sahib, I don’t know how many times I may have been in the world before, or whether born at all, or not, before this time; but I have continued a great sinner still,

* The substance of this account was afterwards printed in the *Missionary Register*, vol. i. p. 317, and seq.

(the Hindoos believe in the metempsychosis,) a very great sinner, I believe: I went to Juggernaut and here to Benares, and here and there (mentioning other places) to poojah (worship;) but I was still very bad, Sahib, very great sinner. When I found no good among Hindoos' worship, I went to Musselmans,' to Lucknow, (mentioning a great mahomedan doctor there,) to enquire; but found no good in Musselmans' religion; but all bad, very bad. Then I met with the ten commandments, and these two, my duty towards God, and my duty towards my neighbour: this my heart say good, very good: this is Jesus Christ's word, and I pray to Him for His grace, and He gave me understanding: now I know the true God; my heart love His word; and I no more love sin, or bad way; therefore, I know Jesus Christ is God,' with more to the same effect. (You will perceive that if men set themselves to seek Christ in this way, we should have no Arians or Socinians.) I then asked, What do you think will be after death? Answer, 'I shall go to God; what else, Sahib? Now He has given me grace, I am all light within: will He put light with darkness again? No, I shall go to God after death.' Will you forsake your family and friends? Answer, 'My father, Sahib, very old: he wash in Ganges, and make poojah: I cannot help him, but I will love him, I will honour him, as Jesus Christ's word is: O! I cannot help him, but I will make prayer for him: I must follow my Lord Christ; there is no Saviour but He: Hindoos, Musselmans, all worship devils,' with more to that effect—adding 'Ever since I was with you, Sahib, my heart was full, and now, if you please, I will be baptized.' After prayer, we separated: next day when he came to me, I asked him, 'Have you thought much of the matter, and are you willing to forsake all for Christ?' He answered, 'I have made much prayer to God for His grace; and now I will forsake all for my Lord Christ: you will pray, Sahib, that He will wash me, and make me clean: you will mention before Him for the old sinner, a very great

sinner, an old rogue, very bad, very bad sinner; that He will save me, and give me grace, that I may love Him with all my heart. I cannot keep His commandments without his grace; but I will pray always, and love Him, and cleave to Him (laying hold of his own garment with eagerness;) and, I will always speak truth, and take care of my words.' All this with the expressive action of the natives, who have more action than even the French in conversation. At the time of administering the sacrament of baptism, he made the responses from the Book of Common Prayer, with much feeling; when addressed in the service, he shewed the most lively attention, and was very earnest in the prayers: after the service, he shook hands with all present, expressed with tears his thankfulness to God for his mercy to so great a sinner; and said he would serve Him for ever, and devote all his time to learning His word more perfectly that he might instruct others."

Although there was much to comfort and encourage Mr. Corrie in this manifest example of the power of divine grace, in the conversion of this Brahmin; yet by an entry in his journal, dated March 31st, we find him complaining:—

"I have for several days laboured under sad spiritual decay; and have been dreadfully oppressed with the fear of man; and very backward to every good word and work. When the Brahmin consented to be baptized on Tuesday, the enemy raised an alarm in my mind respecting what the effect might be; tumults among the natives; anger on the part of the Europeans; removal by the government: these suggestions greatly distracted me: and I got me to my Lord right humbly, who mercifully delivered me from all these fears; and all these difficulties vanished; yet, at the time, I felt none of that joy or gratitude I ought, on account of the triumph of the cross."

The Journal proceeds :

“ April 10th, 1808. To-day I am thirty-one years of age. I praise God that I am in the land of prayer ; I have been praying for a right spirit of self-examination. It strikes me as remarkable in my experience, that although I could be always on my knees, I am usually straitened, perplexed, and confused in prayer : wandering thoughts perplex me beyond measure ; and my imagination is wild and troubled, yet without order, even in vainly flying from one scene to another, and raising on the greatest improbabilities. My mind is, through grace, settled and grounded in the ways of Christ ; and, I am persuaded that I shall never leave the heavenly way, because the Lord will keep me in fear of forsaking it. I have no enjoyment in worldly company, or amusements ; otherwise, I have nothing of *assurance*, as I have understood it : and though I consent to every tittle stated in our 17th Article, it works nothing of ‘unclean living or presumption.’ It does, however, preserve me from despair ; for, I never should be delivered but by the Spirit of Christ : nor, could I hope that His gracious influence would be granted to my prayers, were it not for the unconditional, covenanted, love of God in Christ Jesus. I have many short, but sweet, visits of heavenly grace. My soul is frequently melted down in praise, for the Divine condescension towards me ; but little of abiding joy, or realizing faith, stays with me. I find ‘the work of righteousness’ to be ‘peace.’ More of my time has been employed for God, than I could once have thought possible to give ; yet few days pass that my soul is not overwhelmed with a sense of short-coming : hence, Thou, O Christ, art all I want !

“We have had some slight awakenings here (Chunar) during the past year : one in August ; but it is, I fear, come to nothing, except H. who may have found mercy of the Lord : the others have turned backward, and —, died in consequence of intoxication. At present a greater enquiry is

excited than ever : three are come out (from the world) and several are anxiously concerned. ‘The Lord knoweth them that are His.’ Now, my soul, look to it lest thou let any of those things ‘slip’ which thou hast heard and learned of Jesus. O, for a spirit of grace and supplication : for ‘good understanding in the ways of godliness.’ O, for the conversion of souls ! Lord, hear me in these matters : prosper thy work ; let thine own kingdom come. Bless my country, my family, my friends : and, O, accept a poor worm who offers himself unto Thee. Take me, as thy dear-bought purchase ; and secure me unto thyself. Let my life bring glory to thy name ; and my death bear testimony to Thy faithfulness and truth : let me live, and die to Christ Jesus, Amen ! ”

“ In the afternoon, I baptized the Tickour woman, by the name of ‘Mary.’ Satan continues to mar my comfort ; though he cannot, through the grace of Christ, prevent the word of God. When I baptized the Brahmin, he raised in my mind such a fear of the anger of those in power as almost drove me to my wits’ end : but now I see that all was over-ruled for good, in order to prevent my overweening conceit of myself in this matter.”

It will have been observed, that Mr. Corrie not unfrequently complained of the loss of health. The cause might no doubt be traced to his want of due regard to the trying nature of the climate of India to an European constitution. Repeated notices occur, therefore, in Mr. C.’s Journal and Letters, of a languor and general debility which threatened to lay him altogether aside from duty, if not to render it necessary for him to quit the country. At this time, however, a material change for the better seems to have taken place in his health ; for in

writing to his father under date of April, 20, 1808. Mr. C. remarks,

“A gracious Providence who has followed us with goodness and mercy all our days, has prospered me thus far. You will bless God with me, who upholds me in perfect health. . . . a most surprising change seems to have passed upon my constitution, so that I feel very little inconvenience from the heat. Last year I was obliged to have recourse to medicine to keep me from fainting; now, though the hot winds have been blowing some weeks, I feel active and cheerful as when with you.” A sigh of regret at our separation often, indeed, interrupts my joys, and sends me with tears not unfrequently to your Father and my Father, to your God and my God. O, praise to a precious Redeemer, through whose love and grace so lasting an union has been brought about, which swallows up even natural ties, or rather rivets them by an indissoluble bond! All painful idea of separation and distance is lost in the consideration of that better country, where we shall meet to part no more for ever!

“You will rejoice to hear that the word of God is not without increasing witness among the soldiers. Eighteen attended the sacrament of the Lord’s supper on Easter-day, most of whom are serious and attentive; and many are regular at our evening worship, where they attend voluntarily. Among their wives also great attention continues to be paid; and knowledge, at least, is increased. The Brahmin whom I baptized came up (from Benares) last Sunday; and after attending worship in Hindoostanee, expressed much delight. He proposed, as a doubt, what would once have been an article of faith with him:—‘Sahib, you have been so little while in this country, and [yet] know the language so well, I think you must have been a Hindoo before you were born in England, and, therefore, your fresh language came to you so quick again.’ A fortnight since, I baptized a woman, who is evidently seeking sincerely the kingdom of

God. Yesterday, she expressed her gratitude for instruction, by saying, 'I am a poor woman, and have nothing to offer to Sahib in return for his favour, except three fowls which I shall send to-morrow, if he will please to accept them.' On my saying, God has given me plenty, she said, 'True,' but it is my duty to lay my neck beneath Sahib's feet.' The language of the common people is, indeed, full of compliment; but none of them show a disposition to give any thing away, except in some instances where grace seems to open their hearts. Another, the wife of an European, who seems the best Christian of them all, on my noticing a little dog, sent it to me next day, begging my acceptance of it. To excuse myself, I said it was too young, and she is now keeping it for my sister, and takes great pains in teaching it to beg, &c. that my sister may be amused with it when she arrives."

TO THE REV. J. BUCKWORTH.

"April 25, 1808.

"The heat of the climate induces a despondency entirely unknown to you. I perceive plainly that this despondency not a little infected my mind most of the last hot weather; which was, perhaps, increased by continued ill health. I have been enabled, however, to hold fast my integrity; nor ever have handled the word of God deceitfully; nor has the word been without witness. A great increase is now made to my evening congregations, which are my only joy, they coming voluntarily; and on Wednesday next, I begin a weekly lecture. . . I am, through mercy, now in perfect health, and usual spirits; and see it 'good for me to have been in trouble.' My present mode of passing my time will give you, perhaps, pleasure, certainly amusement. On an average, I do not dine from home above once a week, and seldom see any of my equals here, except a family, who, I hope, are pious, though their progress is slow. From

morning (five o'clock till eight) I attend to my own private affairs, with a little exercise: then till three or four, learn the native languages; when every day, either some of the natives come to me to read the Scriptures, or I attend some place of meeting for that purpose. Mr. Martyn writes to me weekly: he is preparing a copy of the gospels in Hindoostanee for the press; this will be an invaluable acquisition: the one we have is so learned as to be unintelligible to the vulgar for the most part. I have altered [the version of] St. John's Gospel which we use. The Acts of the Apostles especially delight the native teacher: I have told you of —; you would be surprised to see the effect it has upon him; and the eagerness by which it is heard by others. I feel it to be too little regarded by myself, and am too apt to consider the divine manna a common thing. I send my father by these ships the history of a Brahmin's conversion, whom I lately baptized.* I baptized a woman a fortnight since; and several of the soldiers' native wives. Sinners are plainly under good impressions; but, Oh! the patience and perseverance necessary to deal with them!

“Dr. Buchanan is on his way home: whatever he may publish will give you a true and clear insight into religious affairs here; except that you can have no idea of the magnitude of the work of conversion, unless you were here.”

In the Journal, Mr. Corrie relates

“May 14th. Yesterday morning, I went to Wheatley's hospital. The Dhobee † only seems truly in earnest: he said that since he first heard the word, his heart had been much taken with it; that the more he hears it, the more he esteems it; and that he is happy in it. ‘Jesus Christ,’ he says, ‘is the creator and preserver of all things, who will take him to God's presence; or if not, His will be done: yet he will serve Him; and has forsaken Satan's works, and will return to them no more. Satan's works are wor-

* See above pp. 110, &c.

† A Native washerman.

shipping stones, poojah, &c. &c.' Here one of the bystanders said, 'Satan's works are also lying, stealing, &c. &c.' To-night Anselmo* is ill. On my speaking to him, he said, 'Whether well or ill, I am always begging for pardon of sin from Jesus Christ: I am not deserving of it, but am worthy of hell; yet, as He died for sinners, God for His sake will hear me: this is my constant hope; but now, indeed, I need more grace and support.'—Praise God for these things. O for patience and perseverance in the Lord's work!"

"SECRELE. July 25th. According to leave obtained, and notice given, I came down on Friday evening with the view to perform divine service yesterday. On Saturday morning, I waited on the general, who received me with the most chilling coolness. He told me that he had nothing to do with divine service, or the artillery-men; and that he should not interfere: he had heard nothing of divine service, except from my application. Mr. —, who had been forward for my coming down, on hearing of my arrival flew quite off, and said, 'they could do as well now as before, without divine service,' he, however, came yesterday morning. A congregation of at least sixty assembled; and after service, Mr. A. thanked me, and said he hoped they should give me encouragement to come amongst them oftener. Afterwards, the Brigade Major came with a message from the general, (who did not come to church) saying, that I was 'at liberty to come and go as I pleased, but the artillery-men and officers could not be permitted to attend so far from the lines, for fear of the natives seizing the guns whilst they were at a distance: if the court-house were used to assemble in, or a place of worship erected near the lines, he should have no objection; but all this was to be kept a secret.' Well: blessed be God, who hath opened a door here for His word! Had there been no obstacles thrown in the way, it would have been unusual. Satan never yet freely and without a

* Formerly a Roman Catholic. See below p. 125.

struggle, resigned his dominion. O Lord, I have no might or skill to resist this great enemy; neither know I what to do; but mine eyes are towards thee! In the morning service, I was sadly amazed by the presence of so many of the great ones of the earth; but after the service commenced, these feelings vanished."

"Aug. 24th. On Monday I went to Mirzapore, where I saw an old Fakeer, the most wretched victim of superstition I have met with. He has been a great traveller, and by the strange noises he utters, and the inhuman appearance he puts on, causes the people to take him for some great one. He struck me as strongly under Satanic influence. I endeavoured to gain from him some idea of his creed; but could not. Narsingha, who is celebrated in the Bhagavat Geeta,* is his titular deity, whom he considers equal to the other gods. I am confounded at the thought that, from the conduct of the English present, I was prevented warning him as I ought of his danger.

"Aug. 31st. Yesterday was spent at Ghazeepore; much talk about religion, and religious people; but little religious conversation. In prayer, I have been sometimes enabled to make my 'requests known with thanksgiving;' but have felt great backwardness to the public services of the Church. 'Lord, be merciful to me a sinner!' for that I suffered the rain to prevent me from going to the evening worship; and that when I have spoken unto the men, it has been in a cold and indifferent manner! I see in Robinson † of Cambridge (whose life I read yesterday) how far a person, and even a minister of religion may go, and yet be as 'sounding brass or a tinkling symbol.'"

* A poetical Exposition of the doctrines of a particular school of Hindoo Theology. It forms an Episode in the Maha Bharat, one of the great Hindoo Poems, and has been translated by Wilkins. An abstract of it is given in the Quarterly Review, Vol. 45.

† An Anabaptist preacher, celebrated in his day for his extreme opinions, both as respected politics and religion; who, after having written a 'Plea for the Divinity of Christ,' rejected Christianity and died a Socinian.

CHAPTER VI.

VISIT TO CALCUTTA—ARRIVAL OF HIS SISTER.

IN the beginning of September 1808, Mr. Corrie left Chunar, for the purpose of meeting his sister at Calcutta on her expected arrival from England; and on his way thither he spent some weeks with Mr. Martyn, at Dinapore. Several foreboding expressions occur in Mr. Corrie's Journal respecting the possible termination of the unsatisfactory state of health in which he found Mr. Martyn. With the purpose, therefore, of relieving that excellent person from the pressure of clerical duty, Mr. C. remained longer at Dinapore than he had at first intended. Of Mr. Martyn, also, he writes,

“ He entertains the opinion that he shall die before long ; and desired me to tell Mr. Brown that should he die before my return, he trusted he is in the Lord, and happy. He wishes, if it please God, to be spared on account of the translations, but with great earnestness he said, ‘ I wish to

have my whole soul swallowed up in the will of God.' He then observed, 'When I look back, I see nothing that affords me satisfaction : all my consolation flows from the free grace that is in Christ Jesus :—that grace which is now offered to-day, this is alone what comforts my soul.' "

Considering the brotherly affection that subsisted between the two friends, it cannot be a matter of surprise, that when, under these circumstances, the time for parting approached, Mr. C. should have experienced some depression of spirits.

"This morning," he writes, "was a mournful time with me. I could scarcely express myself from the acuteness of my feelings, but tried to suppress them. I have no idea, however, but that I shall meet him again, if I am spared to return ; but O ! let me not boast of to-morrow, but learn to die daily. "

When Mr. Corrie reached Calcutta, his joy on meeting a beloved sister was somewhat modified by the intelligence which she brought that one of his letters* had been printed in an English periodical. The distress and alarm which this circumstance occasioned Mr. Corrie will be readily accounted for, when it is recollected that a violent dread of Missionary operations in India, had at that time taken possession of the minds of many influential persons, and that a motion had even been submitted to the Court of East India proprietors for expelling from India, all

* That dated Aug. 2, 1807.

the Christian Missionaries who were then labouring there ; and for preventing the circulation of the Scriptures in any of the languages of the East. Nothing could be more probable, therefore, than that the publication of any accounts of Mr. Corrie's labours among the heathen, would draw down upon him the displeasure of the Indian government. That such, at least, was the persuasion of Mr. C. is plain enough, for in announcing to a relative, the safe arrival of his sister in Calcutta, he adds :—

“I received little of painful intelligence [by her] except the news of my letter to Buckworth being published. I trust he has not published any more of them. I cannot write to him just yet on the subject, lest I should say something that might wound his feelings : he has caused me more grief than any event of late has caused me.”

Soon afterwards he more fully expressed his apprehensions in a letter to Mr. Buckworth himself.

“I heard some time since by a friend, that ‘a letter from one of the Bengal chaplains who came out in 1806,’ had been published, and in the then state of the court of India Directors towards the evangelization of this country, might be of great detriment. Mary afterwards brought me word who the offending chaplain is, and who the friend is that has published his letters. I confess that for a time I felt myself wounded in the house of friendship. In the eyes of the world, pride told me that my character would suffer ; and I still expect to see myself caricatured by the Edinburgh Reviewers, or by some such enemies to all serious acknowledgment of God. My brother will say, what is cha-

racter &c., to being useful to the cause of the gospel? And so say I, if loss of character stand in competition with that cause; but really I am sure there must in my scrawls, written in the fulness of my heart, be ample matter for criticism; and truly the gospel needs not such a sorry assistant; especially if the publication should operate either to my recal, or to restrictions being laid upon me here. So well assured am I, however, of the purity of my much-loved friend in his motives for thus sending me into the world as an author, that I shall love the rod even that smites me by his hand: and he will rejoice that I stand ready to glory in the cross of Christ, and count myself honoured, if thought worthy to suffer shame for His sake. I hope you have not sent any more of my letters to the Christian Guardian; and that if you judge any description of the people or customs, &c. interesting, you will give it as an extract, and without my name and place of abode, further than India. I must absolutely forbid you to publish what I am doing. Let the great day of the Lord make that manifest. I am sure I shall be found an unprofitable servant, and 'this shall be my only plea, that Jesus lived and died for me.'

During the whole of Mr. Corrie's stay in Calcutta he took up his abode with the Rev. David Brown, from whose counsel and directions he seems to have derived at all times the greatest advantage. To the relative referred to above, he writes on this occasion;—

"We are now under the roof of Mr. Brown. I cannot tell you how much we are indebted to this man of God: he has been, and is to us younger chaplains, a father in Israel. His affection for us exceeds the affection of most fathers for their children. His letters convey the instructions of a Bishop, with the tenderness of a brother. I trust we feel his worth and value it aright."

Yet Mr. Corrie's anxiety to get back again to his people at Chunar, did not allow him to remain long in Calcutta. In the letter just now quoted he observes :—

“ My few sheep are in the wilderness without a shepherd, and some of whom I hoped better things I hear are gone astray : these thoughts make every place strange to me except Chunar. There is no one thing on “earth worth living for, but to be employed in our blessed master's service, to be ministering in obedience to His will to the spiritual and temporal good of mankind. When my soul ceases to labour after this, life will be no blessing to me. How precious the idea that saints are kept by the power of God ! This is the ground on which I build my hope, of perseverance to the end ; and I know whom I have believed. He who has given me to know the name of Christ, and to trust therein, will enable me to draw out all the virtues contained in that precious name to support me under temptation, and to enable me to holiness of living.”

Owing, however, to the tedious nature of the passage up the Ganges, Mr. C. did not reach Chunar till the middle of January 1809. On his way, he spent a week with Mr. Martyn at Dinapore, and preached there on Christmas-day 1808. On the following New year's day, he placed on record his recollections of the past year :—

“ Chuprah ; on the way back from Calcutta to Chunar. Sunday, Jan. 1st. 1809. I desire to review this year past, as in God's presence, and to note down His dealings, as I shall give account at the judgment-seat of Christ.

“ First, let me note His mercies *ministerial*, in the success

of my labours at Chunar ; where a society of fourteen are united in the ways of God ; second, *personal*, in the preservation of life, and the vouchsafing of excellent health ; the bringing my sister, who is now with me, and promises to be indeed a helpmeet for me. Third, *spiritual*, inasmuch as the Holy Spirit is not withdrawn from me ; nor has the purpose of living only to God forsaken me : I see that nothing is worth living for, but to live to God. I determine, the Lord being my helper, to live to no other purpose. . . . I am not so watchful of myself as formerly ; but I renew my purposes, would do my first works, and go on unto perfection. I seem, as far as I know myself, kept from the love of wealth ; but this is, in some degree at least, from lavishness, which hurries me often into the other extreme : against this, too, do I resolve ; and would use this world's goods as one that must give an account. The work of the Lord among the heathen shall be attended to, with fresh vigour. I can say nothing of the Hindoostanecs at Chunar, nor of the Schools ; but I hope to do more for them than ever. O Lord, let past mercies be remembered, as a constraining motive to future exertion ; and, whilst I would mourn for my sins and short-coming, O keep me in time to come for Christ's sake. Amen."

Under the date of Chunar, Jan. 24, 1809, he writes,

"Have been at home ten days, and I trust have not been quite forgetful of the goodness of God, in taking me out and bringing me back in safety : but I feel and deplore my hard heartedness and corruption. On Sunday week resumed duty at Secrole, twenty attended. Here, on Sunday last, five services have renewed something of my former pain in the breast. But, alas ! my labours seem all to have been in vain. Not one seems to have stood his ground. My heart is greatly cast down, and would fain shrink from any further trial. Self and worldliness combine to dishearten me from the work

of the Lord. O Lord, leave me not, but revive thy work in me for Jesus' sake! Amen."

In a letter addressed to Mr. Buckworth on the 8th. of Feb. Mr. C. gives utterance to similar feelings of discomfort:—

"Notwithstanding the many objects new to you, with which I am surrounded, I scarce know what to write to you about: it is a time of great spiritual dulness with me; and, owing to the indisposition of the native teacher, the great work we have chiefly at heart seems at a stand. My strength is laid out, in the mean time, among the European soldiers; and, alas, to little seeming purpose. . . I am ready to be weary of what appears so hopeless a task as the turning of men, so incorrigible, from the error of their ways: these workings of my mind are too glaringly impious to escape even my half-awakened perception, and the greatest of all opposition I find to spring from my desperately wicked heart: I trust something of self-abasement, for this horribly rebellious spirit, exists at the same time.

You know all the controversy that has arisen at home respecting missions to this country:* there is no knowing what the end of such opposition to Christ's kingdom will be. 'We have been in expectation of a visit from the French over land. The late events in Spain may be the means of keeping us longer quiet here. The French would perhaps have established their system of worship where they could have got footing; and any mode of Christianity would have been preferable to the idolatry and superstition that overwhelms this unhappy land. My principal employment now is with a school of Christian native children, five in number: some of them read easily the Holy

* The controversy alluded to grew out of the publication of Dr. Buchanan's Memoirs on the Expediency of an Ecclesiastical Establishment for India.

Scriptures in Hindoostance; and a gleam of joy sometimes enlivens my mind while hearing them.

"Feb. 15th. Since writing the above, the old native Christian has been enabled to renew his labours; and another christian child is come to school. I have had one of those sudden attacks you happily know little of in England; it has not yet left me; but my times are in God's hand. I find it is good to be afflicted: my soul returns unto her rest; and, I bless God for a desire only to know and glorify Him: this I think I can say is all in all with me. You will have heard of the Roman-catholic mission established in this country. My Catechist is a fruit of this mission; and four men and four children in my employ besides. They are natives of Bettiah in the kingdom of Nepaul, i. e., the old kingdom of Nepaul; for now the British posterity of Japheth are dwelling in almost every corner of the tents of these sons of Shem; and the old limits of most of the states of this country are in consequence altered.

"One man from the same place passed the whole of your summer with me here; and daily read the Scripture with me; in which he seems to be taught of God. On returning last September, he withstood the Missionary (an Italian) to his face, respecting the praying to saints, bowing to images &c.: he was, in consequence, excommunicated; and, on being taken ill soon afterwards was beset by two agents of the missionary, who sounded threatenings of hell, &c., in his ears; and declared his body should be cast on the dung-hill. Distressed, it seems he paid a fine to be restored to the Church, and soon after died. In his last days, he begged some one of his relations to convey his thanks to me, and to commend his children to me. The message is come, and the unfeigned tears of these few Christians here on learning the end of Anselmo, were a striking proof of the sympathizing spirit induced by Christianity, compared with the hard and unfeeling spirit of the heathen. On the map of Hindoostan you see the country of the Seiks; their capital is

Lahore. The state consists of a number of independent chiefs, under a nominal head; many of these chiefs have sought our aid against the oppression of their head; and, as the country they inhabit lies in route of any overland invading army, we have sent a force in aid of the petitioners. Two of my young friends (very dear to me in our common Lord) are with this force. The principal matter of interest to us in this expedition is, that these Seiks are, as a nation, Deists.* Much superstition, indeed, is among them; but they are neither Hindoos nor Mussulmans; and profess themselves worshippers of one invisible God. Such a state of mind seems favourable to a reception of Christianity; and, may we not hope our intercourse among them may be the means of bringing them acquainted with that only name whereby they must be saved? Martyn is going on, in company with the converted Arabian,† in translating the Scriptures into Persian. I have seen the Edinburgh Reviewer's remarks on the Missionaries ‡ and critique on their Journals. It is to be regretted, perhaps, that in some expressions they are open to ridicule; but it is a subject of gratification that in none are they open to reproach. These same gentlemen would gnash their teeth to find Hindoostan, from near Delhi, yea from the Seiks' country, to Cape Comorin, planted with Christians, who daily pray for the coming of Christ's kingdom in their

* See Ward, View of History, &c. of the Hindoos. Vol. II., book 7, ch. 4.

† Sabat. For some account of this person, see Buchanan's "Star in the East." pp. 23. &c. He afterwards apostatized, left the British territory in India, and went into the service of some of the native princes; but in some quarrel that occurred he was suspected of treachery to his patron, was put up into a sack and cast into the sea.—"Hough's "History of Christianity in India." vol. 4. p. 389.

‡ An article in the Edinburgh Review for 1803, entitled "Indian Missions," written by the late Rev. Sidney Smith. At the head of this article are given the titles of the principal controversial pamphlets, which appeared at that time on the subject of Missions to India.

lands ; and who, in their intercourse with those around them, recommend the gospel of God our Saviour in a way not such as will excite insurrection, but induce veneration and ultimately conversion. A preaching life these Edinburgh reviewers themselves cannot gainsay ; and these less enlightened heathen are less disposed than they to withstand it. But little visible effect will appear in our day ; the next generation will find a people ‘ prepared for the Lord.’

“ Our dwelling is on the banks of the Ganges. The common mode of travelling is by water, in commodious boats, dragged, when the wind is adverse, like barges. At this distance from home, hospitality to strangers seems to me a peculiar though painful duty, as it breaks in too much upon my leisure. There is no such thing as an inn ; and very many of the passers-by are young officers, whose situation is, in general, far from being comfortable. To these I would be especially kind, as being also less noticed by many who judge of the attentions due to them by the wealth and rank they possess. Those youths who are now here join readily in our family worship, and delight me when I hear them repeating the Lord’s prayer after me with seriousness. Dear lads, my heart yearns over them, exposed as they are to every kind of temptation, without a rudder or a pilot. May God take them into His direction ! ”

Soon after the date of the foregoing letter, Mr. Corrie was again suffering from illness. An attack of fever rendered it necessary for him to place himself under medical care ; but throughout the months of February and March, his disorder seems to have yielded so little to the remedies applied, that he was almost laid aside from duty. Thus in his Journal under date of March 19th. he remarks :—

“ March 19th (Sunday.) To-day—not in a con-

dition for public worship : so there was none in the morning. A merchant and others came to breakfast ; and I had family worship with them. I have been considering my ways, but am, alas ! sadly clouded, so that I can remember but little. My impatience respecting the backsliding professors has appeared, as it is, sadly inconsistent : I ought to have pitied and prayed for them more, and felt less anger. I bless God for more composure of mind, and drawing out of soul towards God. I see, however, I have little of zeal for His glory and house. I would have a more single eye in this matter. I would desire my own salvation as a means of displaying the glory of His gráce. I would desire the salvation of sinners, that He may be glorified. I would engage in proper means for these ends, with a single intent that I may bring glory to God, and that God may be glorified in me. Let my own personal trials be all sanctified to this end ! Give grace, O God of grace, to this end ; and the glory shall redound to Thee, through Jesus Christ, the Saviour ! ”

And again, a fortnight later, he writes :—

“ Easter eve. To-morrow the Lord’s Supper is to be administered. Alas, my soul, how many sacred opportunities of this kind have been little better than profaned. Long did I attend the Lord’s Table in my own self-confident spirit, and the same day saw me break the vows I had solemnly made. When this self-confidence was in some measure discovered, the ordinance became more profitable indeed, but the contrary spirit grew upon me ; and for some time, I fear, the consecrated elements have been too little considered. Lord ! never let me fancy the means any other than the channels of thy grace ; but O, enable me to discern the Lord’s body at his Table, and ‘with meek heart and due reverence,’ feed upon Him by faith ! My illness, I fear, does not leave me ; at least, weakness grows upon me. I seem anxious to live. . . . I would live to glorify God,

too, 'though he needs not my wretched poor services. I would have my will swallowed up in His. O [Lord] grant me grace to this end, then come life or death, all will be well.

"Easter-day morning, 2nd April. Both in public worship, and afterwards, I trust the Lord was present to heal us: the people were very attentive. I remembered my native land, with sweet recollection, the tabernacle of God, and the communion of saints. For my companions' and brethren's sakes will I seek thy good, O Britain, the Zion of the earth! O may these impressions of love and grace remain upon my soul! Enough I see, even in this day's services, though unusually joyous, to render precious Him who bears the iniquities of his people's holy things."

In the beginning of the following month, however, a letter to the Rev. David Brown contains the intelligence that it had pleased God to recover Mr. Corrie from his illness:—

"Chunar, May 11, 1809.

"I ought to have made known to you before this, the safe arrival of the Bibles and New Testaments. We have no troops here at present to dispose of them to. The Europeans hereabout will take a few to distribute at prime cost. A fortnight since beloved Martyn passed this by *dawk*. * He staid only three days, and you will have heard by this time of his safe arrival at Cawnpore on the 29th. ult. Sabat has left us this morning. The heat of his temper broke out against a washerman who had changed a sheet, but there seems no doubt of the grace of God being in him. He lived with us since the 7th. At Benares, he had intended to

* Post. Mr. Martyn was then on his way to his new station at Cawnpore.

pass some days, but about forty persons who had formerly known him, came tumultuously to the boat, and after much confused dispute, he thought it prudent to come on here. We have for some time been engaged about a Church at Benares; a subscription of about 3000 Rupees has been made, and a spot of ground is fixed on. I trust now all opposition is silenced, though not entirely done away. The hearts of some haters of all good have been brought to give money even. One family is highly respectable and regular in religious duties. One young officer has become a new creature. Of the rest, few alas! seem willing to go any further. Martyn wishes for my removal. I did not desire it before he came, now I should have no objection to it. Less labour than is now put forth on, perhaps in all, eighty people, (for the remainder give me no opportunity of labouring for them,) would serve for eight hundred, and if winning souls be our highest wisdom, the more we win, the wiser we shall be accounted. Yet the fear that my Benares congregation would be left without a shepherd, makes me glad to continue. At Chunar, all seem dead and lifeless. Some of the poor women are indeed, growing in grace, and that should not be accounted little. One of them two days since, on asking her in what way she must attain to God's presence with peace, replied, 'If I remember the name of Jesus Christ: and repenting of my sins, put my trust in him, I shall doubtless attain God's presence.' Several are equally well informed, and Martyn expressed great satisfaction at their attentive repetition of the responses, in prayer &c. Sabat holds my poor old man in utter disdain for his comparative ignorance. Sabat is indeed a very superior man; none of the Moonshees can stand before him. He is most amusing with his logic on all occasions. Some of the gay friends of a pious young officer, asked him if it were not written in Scripture, that men shall become bears? He, in the simplicity of his heart, asked Martyn and myself at Dinapore, before Sabat, if there were such a passage of Scripture? Sabat replied, 'O if

there is such an expression in the word of God, it must be true; and we will prove it by logic.'

"I think I expressed a wish for the tables you mentioned, of Arabic &c. with a copy of the Persian of Matthew when ready. Mr. Myers* would send them and they would be highly useful. I am happy to say the complaint I was ill of has quite left me, and I trust it is good for me that I was in trouble. It is good in any way to have the heart separated from this ensnaring world; to be led to have all its fresh springs in God. Would it were more thus with me! I groan being burdened with an earthly, sensual, devilish nature. I wish I could hear oftener of you and your's. I am in hopes those communications that respect our project may pass through my hands to Martyn; it would cause only one day's delay. The subject of the conversion of the natives is much more discussed among us. I know two converts to the subject from reading Buchanan's Memoir which I lent them.

"My Christian School goes on well.

"Beside the Christian children, I have six Christian men, and some families."

The anniversary of Mr. Corrie's ordination is thus noticed by him:—

"Saturday, June 10th. This day in 1802, I was ordained a Deacon at Buckden, and on the 12th of June 1804, a Priest, at the same place. To-morrow may suit my purposed season of examination; and I pray God to enable me to this needful work. First, to look over my present spiritual state. Secondly, To examine my views in the ministry. Thirdly, To pray for my Native School. O Lord! vouchsafe a spirit of grace and supplication for Christ's sake!

"Sunday, June 11th. Have been considering my ways; and respecting my personal experience, it is but too apparent that I have for some time laboured under a spiritual decay.

* Mr. Corrie's future father-in-law.

The commencement of it seems to have been soon after this time last year, when my spirit began to faint in outward duties; and I hurried away from them to Calcutta. The Lord does not leave me; and I trust will not leave me; yet, O my soul, fear being given up to work iniquity. Much reserve, I am aware, in my outward conduct is worn off: respecting this, I would hope the needless scrupulosity I indulged is going; yet connected with my private experience, I would be jealous over myself with a godly jealousy. Frivolousness and levity in tongue and action, I would watch against. Lord, instruct me, and teach me in thy way! In the ministry, I have failed greatly in respect of searching out the lost sheep of Christ's flock; nor have I a proper sense of the hurt and hinderance arising from this negligence. Lord, grant me a due sense of the Saviour's dying love, and of the soul's worth! I think I do attempt the edification of those who come in my way; and have less fear of shame and reproach for Christ than once I had. I find a growing facility in speaking Hindoostanee; and I trust of late more earnest intention of seeking opportunities of propagating the Gospel. My views in coming to India I would hope are not altered; to live and die here; and to spend my strength and substance in this land is, I think, my purpose. The little children are becoming very interesting to me. O, that they may become partakers of the grace of God in truth! My native servants I would try to make wise unto salvation, and often am earnestly engaged in instructing them. Lord, grant me sincerity and simplicity in dealing with these; and enable me to repent of my sins, to 'do my first works;' and, 'leaving the principles of the doctrine of Christ, go on unto perfection.' I feel how entirely it is Thy work to accomplish this in me, then grant me thy Holy Spirit graciously for Christ's sake. Amen! "

With what sincerity of spirit, this recital of his inward resolves and feelings was penned, may be ga-

thered from the renewed activity with which Mr. Corrie's restored health was devoted to the employment of every means within his reach, that was calculated to extend the knowledge of Christ. To Mr. Brown he writes early in June 1809 :—

“I have at length begun the Arabic and Hebrew ; and with the help of the Arabic, Hebrew and Hindoostanee, hope to get a correct Hindoostanee version of the Psalms for the black flock. The 51st Psalm they are learning by heart.”

Similar notices of his application to the study of the Oriental languages occur, also, in Mr. Corrie's letters, about this time, to Mr. Martyn. Yet the external circumstances with which himself and fellow-labourers in the work of the Lord, were all this while conversant, were far from encouraging. In the letter to Mr. Brown quoted above, Mr. Corrie complained :—

“My harp has long been ‘hung upon the willows.’ Every thing around us bears the image of spiritual death. What little profession there was among us, has issued in nothing that appears decisive.”

And a few weeks later, after recording in his journal that he “had often experienced the Divine Presence and grace,” whilst lecturing in public “on the Epistle to the Galatians,” Mr. C. adds :—

“I am, nevertheless, cast down greatly with the little appearance of good working among us : the soldiers seem hardened to all addresses I make : the old native Christian has

not been lively of late. When not living near to God, I seem afraid of the doctrine of grace, as it is called ; when my soul is deeply affected with divine truth, I can trust God with the consequences of His own declarations."

Whilst having thus to lament the spiritual apathy around him, Mr. Corrie did not on that account slacken his exertions toward hastening on the day, when "the stream of Ganges shall roll through tracts adorned with Christian churches, and the holy hymn be heard beneath the shade of the tamarind." Accordingly he writes to the Rev. Charles Simeon :—

" Aug. 2, 1809.

" A door of usefulness has been opened ' among those of mine own nation ' at Benares, where I have been enabled to attend every third Sunday, and now materials are collecting to build a place of worship with, by subscription. Some of the principal people there oppose the measure by their private influence, though they have given money for the work. The report of the death of one of the chaplains above, renders me anxious, lest I should be removed before this scheme is accomplished ; but I know the accomplishment of it rests not with me. I now confine my public engagements to the mornings, except one service in Hindoostance on Sunday evenings. I have mentioned a native Christian who reads and expounds the lessons on these occasions, so that my labour is but small when he is present. Just now, he is at Benares, with a view, if possible, to establish Christian worship among a number of Portuguese and native Christians, who reside in various capacities there. He goes from house to house among them, but has hitherto had little success. Only three attend worship. I may remind you,

[that] he conducts public worship according to our Church form, translated. The Gospels we have, and I have translated the principal particulars of the Old Testament history. I may mention that the wisdom of God is manifest here, in recording the faults of the Old Testament saints. A maxim among all classes of Natives, seems to be, that every person, by obeying his own religious guide, will attain eternal blessedness, and several of the Mahomedans have been offended, at my asserting that Moses, Abraham, David &c., were sinners : the proving these saints to have been sinners by nature, as ourselves, overturns this conceit and makes them to seek out a Saviour, who is himself in no need of salvation. To this point, when I have opportunity, I always bring a Mahomedan, carefully avoiding disrespectful mention of his Prophet. The Hindoostance women attend, though, not in such numbers as at first, yet regularly, and I have no doubt some of these most despised of the human race, will be found at the right hand of the Judge, in the great day. A few evenings since, a poor blind creature caused my heart to joy exceedingly, by her artless commendation of the Redeemer ; any praise of myself might have arisen from servility, but, the epithets she applied to our Lord, could have been learned only from the Scriptures. For some time much of my attention has been directed to the education of some native christian boys. Watts' first Catechism they can repeat, and a prayer for morning and evening in private ; two of them have begun Persian and make quick progress : there are in all five, from seven to twelve years old, and some younger children will soon be admitted. I am attempting to introduce our own mode of teaching, and when at home, hear them twice a day. . . . No pains have been spared by the Italian Missionaries, at Bettiah to frighten, or allure my old teacher from me, and one man, who had learned the way of God more perfectly here, and on going back refused to pray to saints, &c., was excommunicated and grievously persecuted until his death, which took place soon after. The uproar about Missions

has been heard of here, but no one feels any of the alarm expressed at home. I hear occasionally, from some friends at Malda, of Mr. M. who has very poor health; some poor helpless creatures have lately received baptism there. You will not suspect me of depreciating his labours, by this expression; those among whom I myself minister, are as despicable as human beings can well be. Their influence on the general cause can be none, their individual souls are precious."

Mr. Corrie had now been three years in India, and it will have been seen that those years had not been spent in self-indulgent inactivity, or had been unfruitful in great moral results. Yet he writes :—

"Sept. 20th. 1809. This day completes my third year in India; and though I could write a journal of events that would set me off in the eyes of men, I know myself to be an unprofitable servant. I have reason to cry, 'Deliver me from blood-guiltiness, O God;' from the blood of souls! The perverseness of the natives draws out my perverse temper. I perceive my mind of late too much taken up with the dignity religion inspires the mind with, raising it above the petty cares and mean jealousies of an earthly mind: yet, O let me never be high-minded but fear. I desire to renew my dedication of myself, my all to God; to purpose greater exertion and more labours among whites and blacks. Lord, I pray thee, grant an increase of spiritual influence, that I may go on from grace to grace! O, let me not faint nor tire, for Jesus' sake, Amen!"

The following letters to his Christian friends, bear witness that Mr. Corrie was enabled, in some measure, to carry out the desires and purposes which his *Journal* records.

REV. D. BROWN.

“Chunar, Oct. 12. 1809.

“I have had our meeting service this morning. Cold myself and lifeless and stupid. I wonder the people attend at all, they are so little excited to run the Christian race.

“The Christian Native School goes on as well as it can. The children, sometimes nine in number, are reading the Scriptures in Hindoostanee. I have nearly finished a corrected edition (about the 4th) of the history of creation, Noah, Abraham, Isaac and Jacob, Joseph, Moses, the children of Israel, Joshua, Samuel, David, Solomon, the division of the Tribes, Elijah, Elisha, the Acts of the Apostles, the first Epistle of John. Four of the children have Watts’ first Catechism perfect, with prayers for morning and evening. Two of these have begun Persian Grammar, on a new plan of my own, after the English mode of question and answer. We have ten Christians about us with whom I read and pray, most mornings, in Hindoostanee. One youth appears truly pious and reads and explains the Scriptures, admirably to others, most evenings after dark. A few of the Hindoostanee Women appeared [to be] guided by the fear of God, —perhaps four or six. The others complain of hearing nothing but severe language, and told the Native teacher lately [that] ‘as he was paid for instructing them, he ought not to deal so severely with them! He told them, he was not paid to flatter them.’

“I have lately been looking into the Arabic and Hebrew, but I entirely despair of making any proficiency in them. The Hebrew I shall go on with. Even by the help of the Lexicon, I gain great pleasure in observing the roots and their connection with the languages around us. If ever you pray for me particularly, pray that I may *endure* to the *end*: that *patience* may *hold out*: that I may be faithful *unto death*. May richest grace be multiplied to you and your’s.”

TO THE REV. J. BUCKWORTH.

“ Nov, 1. 1809.

“ I often turn a look of regard towards highly favoured Britain, and a tear starts whilst I bid it a long adieu ; but to a weary pilgrim any lodging is welcome, any place of abode agreeable ; so in Hindoostan, my weary head shall rest, and my longing soul mount up from hence to meet her redeeming God. There, my brother, we shall meet ; till then, let our willing feet, our heads, and our tongues be employed in spreading the Saviour's glorious name.

The Saviour ! O what endless charms
Dwell in the blissful sound !

Your sermon referred to would have suited my people here. In much weakness and fear, indeed, I have been among them. The Evening Lectures I told you of exhausted me entirely ; and conspired with other circumstances to bring on a liver complaint, from which, I sometimes think, I am not quite free : but I am able to endure my labour.

“ You expect to hear of my black flock. My native teacher is, at this time, laid up with Asthma : his notions of divine truth grow more clear daily. Some of the Hindoostanee wives of the soldiers have, also gained good information on christian subjects ; and from forty to sixty regularly attend public worship on Sundays, and once in the week. I have nine Christian men and women, and six children about me ; with these I read and pray in Hindoostanee every morning I am at home. One lad of them appears truly pious ; he has been with me most of the time I have been here ; he reads and prays in the evenings with the others generally.

“ One night lately I heard him expounding part of the sixteenth chapter of St. John with much feeling and propriety. I have the charge of him entirely ; I begin to love him, and think his disposition gentle and well-inclined : he always attends at meals for his portion. The other servants, at times,

I hear tell him he is become an Englishman; and seem to envy him not a little. . . . I could fill sheets with the conversations I frequently have with the natives. Several promising appearances in individuals, have come to nothing. I am, therefore, glad that I have not written any thing about them.

“There has been a serious disturbance here (and it is not now quite over) between the Mahomedans and Hindoos. The former destroyed a pillar, long an object of superstition amongst the Hindoos: on which account the latter carried swine and slaughtered them in the Mosques. One hundred and forty have lost their lives; but not all from religious difference, many taking occasion of the affray to gratify private revenge.*

“I can say nothing of my prospects: all you can picture of the difficulties attending this work is far short of the reality. I can only say, to live and die in this work, or to labour until I can do no more, is my not hasty purpose, formed, I trust, on no self-sufficient grounds, but on the grace, mercy, and comfort of an unchanging God and Saviour.

“I am writing a little daily in Hindoostanee, Persian, Arabic, or Hebrew. My school employs me two portions of the day. I am cheered sometimes with the hope, that I am educating Missionaries; but it seems hardly possible they should escape the pollutions around them.”

* A more particular account of this affair is given below, in a Letter to Mr. Simeon.

CHAPTER VII.

REMOVES FROM CHUNAR—ARRIVES AT CAWNPORE—ILLNESS OF
MR. MARTYN.

At the end of the year 1809, Mr. Corrie having been directed to remove from Chunar to Agra, made preparations for proceeding to the latter station. In the meantime, however, he suffered so much from the illness mentioned in the preceding letter to Mr. Buckworth, that for three months he omitted to keep any record of his proceedings. On the 3rd of Feb. 1810, he observes :—

“February 3rd. 1810. I have had much searching of heart in review of my purposes and projects at different seasons of my life, often purposing diligence in acquiring languages ; at other times my chief desire and labour being wholly in the immediate duties of the ministry ; and, to be altogether separated from mere visiting society. I perceive myself to have succeeded in no one scheme ; and am to this day unprofitable and without ability to any good. Long, long have I known this in theory, but evidently did not think it of myself. May this sad experience lead me to true humility and deep

contrition ; may it lead me to prayer, and to diligence in the means of grace ! The sickness upon me is more violent than last year, but seems yielding to medicine ; for which I would bless the Lord, and devote myself to His cause. These two Sabbaths I have been laid aside from public work, and fear I am not sufficiently humbled. O, how I ought to thirst after the courts of the Lord ! I think I should greatly regret being kept from the ministry another Sabbath, but am ready to give up all hope of success from my own labours. I know this is from a forgetfulness of the Scripture, and of the power of God. Lord, awaken a spirit of faith and prayer ! The old man goes on instructing the native women, successfully, in a few cases, I hope.

“ The Roman Catholic padre, with a fair carriage towards me tries all he can in private to counteract this old man. O, that I were as in days and months past : and, O, that the Lord would make His word to prosper among us : and, O, that He may direct and prosper my way to Agra, and make me there a blessing for Jesus sake ! ”

The chief circumstances of interest connected with the remaining portion of Mr. Corrie's residence at Chunar, are related in the following extracts from his letters and Journal. As, however, in those extracts there occur some allusions to an Institution, which about this time sprung up in India, a few words of information will not be out of place.

The patronage which the Marquis Wellesley (then Earl of Mornington) extended to a plan for translating the Scriptures into the languages of the East, had excited the hope that our rule in India would become the means of imparting the knowledge of the true God to millions of our fellow men : but the re-

tirement of that large-minded Nobleman from the government of India, was followed by that determined opposition to the diffusion of the gospel among the natives of Hindoostan, of which so many traces have already appeared in the pages of this Memoir. The consequence was, that notwithstanding all attempts of Dr. Buchanan, Mr. Brown and others, to procure translations and copies of the Scriptures ; and though aided in their efforts by grants of money from the Bible Society in England, yet there was a famine of the word of God even among the native Christians of India. This dearth of Bibles seems to have pressed more especially upon the Christians of Tanjore, so that in a sermon preached in Calcutta, on New-year's day 1810, Mr. Brown was induced to make an appeal on their behalf. The result was that a liberal subscription, headed by General Hewitt, the commander-in-chief, was raised for the purpose of forwarding the distribution of the Tamul Scriptures in Tanjore. Encouraged by the success which attended this effort to procure a larger circulation of the Word of God, Mr. Brown and his friend proceeded to originate measures of larger enterprise. They established a *Bibliotheca Biblica*, an institution which consisted of a " Translation library " and a " Bible repository." The " library " was intended to contain the Scriptures in the original languages, Lexicons, Grammars, works on Biblical criticism, and generally, all such

books as were likely to be useful to translators. The "Bible repository" was designed to contain Bibles and Testaments in all languages, European as well as Asiatic, to be disposed of at moderate prices.* It will be seen that with "this judicious and efficient instrument" for good, Mr. Corrie readily united himself.

TO THE REV. J. BUCKWORTH.

"March 12, 1810.

"I cannot recollect how long it is since I was favoured with a letter from you : so many are the accidents to which our letters are exposed between Britain and India, that I attribute the little intercourse we have had to some of these ; and, therefore, add one more to the many letters I have sent you ; and trust to hear of you when opportunity serves. Sometimes my mind has been deeply affected with the idea of growing old without a friend, or solace of declining years. Gray has well described the feelings of Nature in the lines :

' On some fond breast the parting soul relies
Some pious drops the closing eye requires.'

"It is the privilege of faith, indeed, to raise the soul above creature dependencies ; and, I bless God that, in general, I am enabled to say 'none of these things move me.' Still, I cling, with the fondest recollection, to the hours I have spent with you, and the advances in knowledge, and I would hope in grace, my soul made in your society ; nor can I endure the thought of our intercourse being at an end.

"In this strange land, God has also supplied several whose letters and occasional visits are a source of great comfort and

* Owen, Hist. of the Bible Society, Vol. 2. pp. 1—32.

encouragement to me. I believe the number of true Christians is increasing among us, and as these abound 'the desert will blossom as the rose;' and this wilderness shall be glad for them. The only principal cause of concern is the small advances that are making towards the evangelization of the Hindoos and Mahomedans. If you cast your eye over the map, you will perceive the distance between the different abodes of the Europeans; and then, suppose even at those stations something may be doing toward this work, how is the intervening space to be supplied?

"I am recovered from another attack of the liver, much severer than last year's, and which prevented me from public duty for three Sabbaths: I reckon these interruptions as the choicest blessings. The vain mind is tempted, in full health, to lay up for many years; but these warnings strongly impress the exhortation, 'whatsoever thy hand findeth to do, do it with thy might.'

"My European flock, as to numbers, has been at a stand of late: some of them, however, are now grown unto some stature in Christ; and are a source of great refreshment at times.

"The old native Christian has improved of late, and some of the native Christian flock give good evidence of a true conversion. At times, whilst ministering among these, my heart overflows with delight; and the simplicity with which they express themselves is very striking. I only wish the number of them was greater: for, alas! who, in comparison hath yet 'believed our report?'

"I am removed from this station to Agra, once the imperial city, where are the most splendid remains of fallen greatness in Hindoostan. One of my dear young friends, whom I heard of yesterday, says, 'You are the first who has been commissioned to preach in that Nineveh repentance and remission of sins. I see a peculiar honour conferred upon you by this appointment. May God prosper you!' My soul responds, Amen! The Lord grant my entering in among

them, may be 'not in word only, but in power, and in the Holy Ghost, and in much assurance.' Hitherto I have been prevented from proceeding, but trust shortly to go on my way, by the will of God, rejoicing. One comfort attending the journey is, that it will take me by the abode of dearest Martyn; and with him I shall make some stay.

"We regret deeply that no more chaplains, who would lend a helping hand, are coming over to assist us. In three years, I have been preparing myself, I would hope, for greater exertions, by learning languages, &c.; and have done some little here towards founding a Christian church; but now, alas! the work, to human appearance, will be at a stand. My old deacon wishes to go with me through, and I shall take him; though at first it seemed better to leave him with these 'few sheep in the wilderness:' but those of them who are most serious have husbands somewhat like-minded, and, therefore, are less likely to suffer wrong; and the old man will be very useful in a new place. Most of the Christian men go with me, in one capacity or another; though they are a heavy expense to me. Where we are going, I purpose to colonize them, if God in his providence shall supply opportunities. Oh! were you but here to talk over these subjects with me! You cannot well have a due idea of this country, nor of our proceedings, unless you were to be with us; but I must restrain my feelings, and rather give you some information that will amuse you.

"Two days since, a Brahmin in authority here, and with whom I have had many disputes, took away a copy of the gospels, after I had read to him some particulars of the death of Christ, which impressed him greatly at the time. My removal has made him very anxious; and sometime ago, when I was first ordered away, he came, and after many expressions of concern said, 'Sir, I have a great favour to beg before you leave this place; pray cause to be written for me your account of the first beginning of things, with the genealogies of the first ages. Before you came, I never

heard these subjects spoken of, and when you are gone, no one will take the trouble to unfold us any hidden thing.' He has now the beginning of Genesis, and the four Gospels. Affairs on the continent have taken a most disastrous turn * to our apprehension; but 'the Lord reigneth;' and one thing we cannot but rejoice in, *the fall of the man of sin.*"

TO THE REV. D. BROWN.

" March 15, 1810.

" I yesterday sent off by *banghy*† De Coetlegon's Sermons, and some chapters of Genesis in Persian, translated by my Moonshee from my Hindoostanee translations. It is on this account I sent the Sermons, as the Moonshee would give me no peace until you should have a specimen of his performance, and give your opinion whether or no it will be of any use to go on in this way. The occasion of doing thus much arose from some Mahomedans about the court at Mirzapore desiring from me some account of the books of Moses. Mr. Ricketts, the judge, was passing this, and some people in his train. They called upon me and immediately expressed a wish to see some of the translations they had heard I employed myself about. I produced the epitome done by Gladwin, it seems, at the request of Mr. Clarke. This they read for an hour at least, and on going away begged a copy. Afterwards the Molwhée told the moonshee that the Koran gives a more particular account of things than our books. To this the moonshee answered, that what he had seen was a very concise abridgment, but if he were to see the original he would forget the Koran. This brought on a violent dispute. To make good his assertion, the translation you have a copy of was made, and the remainder of the epitome added. One chapter was first sent to Martyn, who approved

* Alluding probably to the successes of Napoleon in Germany, which terminated in the treaty of Schönbrun.

† Carrier.

of it, and now you must also see it. Our Cutwal* here is a Hindoo, and has often, with heat, contended with me about the comparative authenticity of our books; but on the prospect of my leaving seems softened, and has of his own accord begged a copy of the beginning of Genesis and of the Gospel; which he has got. He often contends eagerly with the Mahomedans, and puts them to silence by the arguments he has learnt; and on the riots at Benares a great concourse of Mahomedans came to him and my moonshee. One night they continued to dispute until midnight, not respecting Hindooism and Mahomedanism, but entirely respecting the Mahomedan and Christian writings. I hope I am getting better, but not so speedily as last year. My flock is already as without a shepherd. I have not been among them for a month. A few came to the house on Sunday evening, but the exertion on the occasion, though little more than family worship, has thrown me back."

" April 3, 1810.

" Your last letter found me very unwell, so much so, that greatly as I wished, I could not engage in answering it. I have no fear of being forgotten by you, yet these tokens of your regard are indeed very acceptable. It seems a weakness in my nature that makes me cling to creatures as I do; and the same weakness is the source of what you are so kind as to call by a softer name.

" It would be a cause of deep regret to me to be excluded from your 'Translation library;' you will really oblige me by inserting my name among the subscribers, and I will make an effort to set all straight with you and all the world. After deducting the amount of the house here, which I have sold and am to be paid for in August, I do not owe above 3000 rupees: yet I do owe all I am, and all I ever shall have in my power, to such purposes as you propose. I will endeavour first to be just, and then I will glory in devoting my all to the pro-

* A kind of Police officer.

pagation of the gospel in India. The doctors say there is no occasion for my going down the country, but I shall be guided much by Mr. Robinson.* He is near at hand; yet come I shall not without some alteration for the worse. I have now very little pain, but am weak and incapable of application. I should rejoice more in visiting Aldeen than Cawnpore even, for the children are all very dear to me, and their playfulness delights me. I hear Martyn has received the packet from you, and has heard from Mr. Simeon that Cambridge university voted Buchanan, a D.D. degree.† I hear general M. wishes to reside at Ghazee-pore with the 67th. The poor old man has thrown obstacles in the way of our church till the materials are likely to be lost, but the congregation increases in proportion to the general's opposition. W. has often 30 at Divine Service, and usually about 20. They sing hymns, and are generally a very interesting people; though but a few, as usual, give evidence of any change.

“Chunar, April 28, 1810.

“Your papers have reached me in safety;—viz. 1st. a report for 1809. 2nd., the Agra books and papers. 3rd., the *Bibliotheca Biblica* &c. The ‘Translation library’ must prove highly useful. I have some of the books you have mentioned—A Golius, *Dictionarium Arabicum*, Schultens, *Life of Saladin*, Stillingfleet’s *Origines Sacrae*, Wells’s *Geography*, and others, which shall be sent down, if you please; except Golius, which is to be delivered to Martyn’s care on my arrival at Cawnpore. But the ‘Bible repository’ delights me. This is beyond all your other highly meritorious labours, for the benefit of the present generation. I shall send it round here, if I have time, but I have only eight days more here, and on my arrival at Agra will make it public. On

* Son of the late Rev. T. Robinson, of Leicester.

† Pearson’s *Memoirs of Dr. Buchanan*, vol. 2. p. 211.

receipt of the Report, I sent it to some acquaintance here. One sent it to a rich Native* in the city, who reads English; he has returned it with a *Hoondet*† for 100 rupees, and an address to the Bible Society. I shall, D. V. send it off to the Secretary in due form on Monday, and he may send it for publication; it appears to me an event that would interest at home, but you will judge when you see the whole. It has delighted me highly. I have been this week at Benares taking leave. E. is not yet arrived. The old gentleman there is most gracious always to myself, but is a raging bear behind my back against all our measures. It has called forth all my little energy to make the poor stand I have against his influence. The Church has been delayed under various pretexts twelve months, but the materials were collected. I made those efforts since March, and at length got permission to begin last week. Robinson undertook the superintendence as a last resource—and his offer was accepted. The gentleman, however, attacked him when the work was begun, and called me by name, Augustus Brooke, and the Salmons, fanatics, &c. I fear this will make E. less forward than he might otherwise have been, but I have left a few Bibles and Testaments at Wheatley's for sale: most are already supplied. Though I have not sold one Bible, Robinson is anxious to get the Church ready by the time you arrive. You can find a congregation. Several families and some individuals spoke out on my coming away, the fulness of a gracious heart. I often think of an expression in a prayer of old Carey's, in the pagoda, 'that in the evening of your residence in India you might see the light of truth shine abroad.' Your's and his prayer are, I trust, heard. There will be a change in European India, yea there is a change; infidels are beginning to hide their faces, and the young are growing up at the different stations, with a reverence for the ways of

* Named *Jounarain Ghoshaul*, a resident in Benares.

† Bill of Exchange.

God. I perceive the married especially most easily prevailed with. Yesterday, on an occasion of extraordinary awakening, I, after two or three visits, administered the Lord's Supper to a young Captain and his wife, and the wife of another officer. The latter had called her husband from a party, and entreated him to join our worship; he could scarce refuse. She appears serving God with all her mind, though not with all understanding: I have just been sending her a book. It pleases God to continue me still in much weakness, and no little fear as to my long continuance among you. If I desire any thing in life but to speak and act and write for Him, I pray He may graciously disappoint me and hide from me the evil that would follow; but if He has given me a desire to glorify Him, I trust He will spare me a little that I may shew forth His praise!

It may not be uninteresting to mention, that the letter which Mr. Corrie states to have been written by a Hindoo to the committee of the Bible Society, is printed at length in Mr. Owen's History of that Society, (vol. 2. pp. 36—38.) In transmitting the letter, Mr. C. observed:—

“This native has acquired a considerable fortune, in some employment under our government, in which it was necessary for him to read and write in English. On being pressed by arguments urged for the supreme importance of Christianity, he excused himself by saying, ‘He thought if it were so, the British government would have made the Christian religion known to their subjects in this land.’ This objection he urged in a variety of ways, and here the discussion ended. On receiving the report for 1809, in answer to this, he sent an address to the Bible Society, written by himself, and now in my possession, requesting that it might be corrected; which was done, retaining his own expressions as much as possible.”

TO THE REV. D. BROWN.

“ May 7th. 1810.

“ This morning we left Chunar, and are now on our way to Cawnpore. I have recovered greatly of late, but now my sister is fallen unwell, and thus we are kept dependant, and trust we find it best to be so. On Saturday morning, Mr. E. arrived, but did not let me know. I however heard about mid-day, and straightway sent an invitation to our house. In the evening he came, and next morning Mrs. E. and the infant ; and we have left them this morning in our former habitation. I preached a farewell sermon yesterday morning, from Romans x. 1., first : pointing out the meaning of salvation as including deliverance from danger :—the danger arising from sin, the necessity of salvation from sin if we would avoid its consequences, as well as to make us meet for the inheritance &c. and second : Why I wished them to be saved, viz., from the consideration of the misery of Hell, the joys of Heaven and the pleasures of religion here. There was great attention. I said a good deal too, in the conclusion, on the strain of my preaching among them,—that I was aware many did not like it,—but pointed out the necessity of delivering my own soul, as well as my desire not so much for their favour and approbation, considered in itself, but as connected with salvation. Here I intended my successor should hear something of my opinion of our works. In the evening, my little flock were full of expressions of kindness, and I think it was a season that will be remembered. The Hindoostanees came in a body, and made loud expressions of regret at my departure, many of them weeping aloud. In the evening too I baptized three Caffres, the servants of a gentleman, and who had for some time been under instruction. Many were present, and we begun the service by singing some verses from *Veni Creator*. Two of them gave pertinent answers to some questions on

Christianity; and on their repeating the creed in Hindoostanee most present were melted to tears. Mr. G. has, it seems, professed to the General that he will never go to Benares, unless he is ordered, and the general has declared he will never order him. The Church however is going on under Mr. Robinson, and much interest is excited about it. The military have desired him to make the building a handsome one, and they will add to the subscription. Thus in spite of Satan and those he leads captive, the work of the Lord prospers and will prosper. I have had packets of letters on leaving, and am astonished at the kind acceptance my little more than abstaining from evil has met with. It seems to be a wonder among them, that I performed my official duty when called upon; and especially that I should express my readiness to serve them. Dear Mr. R. is greatly excited of late towards the best things; his heart has been deeply touched by the death of his youngest sister, and he is tenderly alive to the blessedness of those who die in the Lord. This is a happy event just now, when some of the society there, (especially one Captain) seem seriously seeking to secure the better part. They know his Father's character, and the advantages he has enjoyed; and also they have seen him more retired and more attentive to his duty than most; and they seem now to look to him for information. We know however, how slow of growth the heavenly plant is, from the untowardness of the soil it falls into; we know how many blights and thorns it is exposed to: though some good appears, we still are not content, but, filled with hopes and fears, we watch for the event. I told you I had sent the plan of the library to Major Wilford. He had not understood me, so I intend writing again. I enclose his note with the papers, it will give you a more correct idea of his mind towards this work than I can. I fear E. will not take any trouble to make known the Bible Society proceedings. I send a copy of the advertisement to Wheatley's shop, where it will be seen by many; and have left one dozen Bibles, and two dozen New Testaments, with

Mr. E. at Chunar. Dr. W. I find, does our cause good against his will, by his incivility and grasping after fees. Do you indeed come up the country? Martyn talks of my remaining a month at Cawnpore: at any rate I hope to leave there to conduct you to the imperial city. It perhaps would be of importance to get Martyn to resign the service, and give himself to the translating and printing the scriptures. He will not eat the bread of idleness, and it is clear his present labours will bring an early period to his life. I scarce know how to write it, but so it is. I will give you a faithful account from Cawnpore.

The following letter, addressed to the Rev. Mr. Simeon of Cambridge, contains a kind of retrospect of Mr. C's labours at Chunar, and is on that account given at length, at the risk of the repetition of a few circumstances which have been already mentioned.

“May 9th. 1810.

“I know it will be agreeable to you to hear of the progress I am making, if it may be called progress, in the appointment I hold. Three years last February, I arrived at Chunar, with very imperfect views of the nature of the work I had engaged in; the habits and character of Europeans undergo an almost entire change, after a few years residence here, so that our work among the Europeans takes a different turn from the work of the ministry in England. We have to argue for the sanctity of the sabbath, the extensive import of the seventh commandment, &c, before we can speak of the evil of breaking these commandments. The necessity of caring about the example we set is decried, as, say they, ‘those we live among do not own the authority of the scriptures &c.’ My labours have not, however, been in vain among the Europeans. A small society among the soldiers, I left at Chunar, and some of them will no

doubt endure unto the end. Of the higher classes many individuals are exemplary. A church, or rather chapel, is erecting at Benares,* and though my successor expresses no zeal for the success of it, I doubt not instruments will be raised up, and sent forth in due time. I would to God, some of the many young men around you, were but excited to engage in this service. As to privations, save that of separation from dear earthly ties, which is indeed a severe privation, we have only to fear being lulled into indolence and fatal security. Our countrymen here ought to be held in high estimation, and a soul saved in India is indeed a brand snatched from the burning, whilst it is usually, also, a valuable member restored to society; for scarcely any motive, but that which the gospel supplies, can rouse from the apathy and overwhelming influence of an enfeebling climate and systematic lust.

“Soon after February 1807, I met with a Native Christian, who engaged in reading the Hindoostanee gospels with me, and in September following, we began worship in Hindoostanee, to the native wives of the soldiers. These had been baptized by Roman Catholic priests, but were deplorably ignorant of every christian truth. I began also with a Moonshee to translate from the books of Moses; and though I blush often in review of these first attempts, they were useful in conveying some idea of the truth, as the Native Christian, by repeated efforts on my part, gained a correct notion of the subject, and by his exhortations &c. conveyed it to them. About forty continued to attend once in the week, and once on the Sabbath, till last Lord’s day; some of these I trust to meet at the right hand of the Judge ‘in that day.’ Two of them are truly spiritual, and many of them unexceptionable in conduct. The change in those who attended instruction, is manifest to all. I baptized during my residence at Chunar, two men and three women; the men and one

* Mr. Corrie laid the first stone of this Church, on the morning of Tuesday, April 29, 1810.

woman unconnected with Europeans, and all except one man are walking unblameably. Beside these, many Roman catholic christians come from time to time, and several of these are in my service. I have five christian children also, who are going with me, that their education may not be hindered by my removal. There is with me also, a youth about seventeen, whose parents are the children of Europeans; this lad gives hope that he is a partaker of the grace of God, and is going with me for the express purpose of learning the way of God more perfectly, that he may become a teacher of the christians here, in general lying in darkness as much as the heathen. His purpose at present is, 'according to the language of each people,' so that he requires instruction in English and in the native languages also. My native flock, on my coming away, expressed their regret by many tears, and some by loud lamentations. The old teacher goes with me, as there are many native christians at Agra. I wished to have left him behind; but circumstances, with the advice of beloved Martyn, induced me to let him come as he desired. He will probably soon return. The tumult about missions has subsided here, though the generality of the English are as averse to it as ever. A riot took place at Benares last September, which the alarmists here will no doubt make all the use they can of, in their reports home. A quarrel* took place between the Hindoos and Musselmans, in which some lost their lives. Report at first magnified the number to three hundred, but I have seen a copy of the official report to government, and the following, you may depend, is the truth. In the reign of Aurungzebe, a Hindoo place of worship consisting of a Temple with a sacred Well within the enclosure, (or church-yard) was seized upon by the king's order. The temple was appropriated for Mahomedan worship, but the Hindoos had still access to the well. Whilst the Mahomedans were in power, no disputes arose, for the Hindoos consider the king's order one road to heaven. Since the Eng-

* A full account of this religious tumult is given in Bishop Heber's Journal.

lish have had dominion, many causes of mutual complaint have risen up, from the disrespect shewn by the different sects to each other in their worship. The Mahomedans, in their petition to government, state, that amongst other indignities, the Hindoos had on a late festival, placed an idol in the pulpit of the temple by way of contempt, whilst the Hindoos, in their petition, relate similar instances of disrespect, shewn to them by the Mahomedans. The immediate cause of the riot was as follows. An idol being some time since dug out of a ruin, a Fakeer began to make it the object of his worship. For this end he built over it a mud shed, and afterwards a thatched little house, on the border of the disputed ground, where the Mosque and Well are. A rich merchant at last vowed before this idol, that if he might but have a child, he would build a stone house over it: he had a child, and in building the house, encroached on the ground the Mahomedans claimed, who straightway collecting, demolished the idol, and killing cows, sprinkled their blood on many temples of the Hindoos, and destroyed a sacred pillar. The Hindoos retaliated, and killing hogs, sprinkled their blood on the Mosques. To prevent these fancied pollutions there was much violence on both sides; and five men were killed and many wounded. The soldiery put an end to the tumult.

“ May 17. I dispatch this from Allahabad. I heard here from Martyn, who is in usual health, and with whose company I hope to be refreshed in eight or ten days, if the Lord will. This is a large station of Europeans, and is highly deserving of a chaplain. It is, at present, in the Cawnpore district. I have several occasional duties as they are called, to perform for Martyn, and am detained three days on that account. I may have mentioned, that at Benares a merchant calls the soldiers and people of his own description to worship in his house on the Sunday and once a week; and here an inferior officer in the ordnance department does the same. He tells me he had last sabbath a congregation of

fifteen. I have lent copies of the Village Sermons at both places, and they use the Church of England prayers. But the unhappy pride of rank &c. which prevails here to an extent you have no idea of, prevents their influence from reaching far, though they are witnesses of God, 'epistles of Christ, known and read of all men.' Had we a few more Colonel Proles, (whom I believe you know,) the presence of more chaplains might be better dispensed with. He officiates unweariedly, as priest, as well as prince of the host; and you will be gratified to hear, that very decided marks of favour from the commander in chief have been shewn him of late. He is just put into an important command at Delhi. I have had a more severe attack again in the liver this spring, from which I am, through mercy, recovering, and perceive these visitations to be most merciful appointments; I hope they may be sanctified to me. I trust your health may be restored by this, or that at least, you may be continued to keep open the doors of Trinity Church for many years."

The spirit of self-devotion in which Mr. Corrie left Chunar to proceed to his new station, may be seen in these letters: in his Journal, also, he repeatedly expresses his desire, that his removal to Agra may be for greater usefulness in the ministry, and "that his profiting might appear unto many." Very earnest, too, are his expressed prayers, that the Christian youths who accompanied him might by his means be "led to God, through Christ, in holiness of life;" and that he might be "enabled to walk circumspectly, so that the Lord might sanctify his intercourse with them." And his petition with regard to his own soul was:—

“ O Lord, my inmost thoughts inspect, and teach me to know myself as thou knowest me ; and not to think of myself above what I ought to think, but to think humbly ! O, help me, mighty Lord, and make me a blessing to many ! ”

Mr. Corrie reached Cawnpore on Saturday, June 2. 1810, and next day, writes :—

“ June 3rd. 1810, (Sunday.) I arrived here yesterday morning. For some days preceding I have been unsettled, and unable to apply myself to any good purpose. To-day I have had much sweet conversation with Martyn, but ought to lament a want of spiritual affection. In prayer dead and lifeless, unaffected with the importance of what I am about. O Lord, revive me ! This morning I preached to the 8th Light Dragoons, but sadly without feeling myself ; and I fear they too were. O thou, who canst make the dead to hear thy voice, raise us to a life of righteousness ! The General here is very attentive to religious duties. I love him for what he does ; and pray, as do others, that he may be blessed in well-doing. O Lord, direct my way to Agra, and make me a blessing there !

On the following Sunday we find him noting :—

“ June 10th. 1810. I have been endeavouring to review my ways, as connected with the ministry I engaged in this day, in 1802. I perceive how greatly I have offended against my engagements, in respect of personal holiness, of motives in my ministrations, and of intercourse with the world. I would admire the goodness of God, my Saviour, in hiding me from the strife of tongues, in bearing with the unhallowed fire of my public services, in preserving me from returning to the world. Especially ought I to praise Him for any acceptance he has given me in my work. I have been made acceptable to many who know God, and it is no

small honour to be instrumental in building up God's church. Some are gone to the grave with hope in the name of Christ, through my instrumentality, especially Dr. B., and a young man at Sewstern. On the voyage to India, R. Y. was roused to consider the instructions a pious father had given him; and G. V. led to choose the better part. A young man I was told, was alarmed on account of his sins from the first sermon I preached at the Old Church, Calcutta. B. at Chunar is walking in the narrow way: and I hope G. will lay hold on eternal life. Among the soldiers, I reckon three at Chunar, who seem truly seeking life eternal, beside many others more or less hopeful there. But, I fear for them all; so desperate are their situations, and trying their circumstances. But, perhaps I ought to bless God above all for the three native women, viz., the wife of sergeant W. of William B. and of John W., they seem to be truly 'partakers of the benefit;' and may the Lord grant that James may go on unto perfection. O may the S's be found among the happy few; with Mr. and Mrs. Y. now in Calcutta! I often think I labour in vain; and alas! in comparison of the world lying in wickedness, what are these few? But, how far do they exceed any reward I could possibly have reckoned on, considering my own weakness, inattention and worthlessness. My God, I bless thee for these! These are my joy and crown: now, let me watch over my own soul; and, O thou Spirit of life, and love, and liberty, accomplish in me complete redemption! Prosper my way to Agra, and prepare much people to thyself there, for Jesus Christ's sake! This evening attended the funeral of Captain W.—H. M. 53rd. Regiment. The band played before the corpse; and a more affecting scene I have not witnessed for a long time. God, I praise thee that I have not been cut down as a cumberer of the ground. O, teach me so to number my days that heavenly, holy wisdom may be my *only* pursuit!

Mr. Corrie had not been long at Cawnpore before it became apparent that Mr. Martyn's health was in so unsatisfactory a state, as to render it necessary that he should be relieved from the duties of the station. Mr. C. was in consequence detained there to assist Mr. Martyn. His own account of this circumstance is contained in a letter :—

TO THE REV. D. BROWN.

“Cawnpore, July 10th. 1810.

‘I have been upon writing to you daily for a long time, till at last I know not well what I have to tell you. When I arrived here, Martyn was looking very ill, and a very little exertion laid him up. Since then you will know that I have been ordered to remain here for a time, to assist him ; and he is already greatly recovered. His appearance is much improved. His rest and appetite much more regular, and he is altogether better. It will be well, however, if his former weakness does not return, when he shall again be left to the whole duties of this large station, for his frame is by no means suited for strong labour. For myself, I am well, and as strong as ever I recollect to have been. If I can but avoid a return of the fever, I may last a long while ; but it is not for us to boast of the morrow. I am under the same roof with Martyn. Sabat is within call ; and of him you will be glad to hear that he is far more respectful and careful in his intercourse with Martyn, than he used to be. He seems to feel that he has gone the ‘length of his tether,’ and is evidently anxious to keep on good terms. He seldom omits doing something in the translations daily ; so they proceed regularly. I am greatly pleased with his corrected Persian gospels, which I can read with facility ; and having read much of the Shah Namch, think the style much like that book. The Ilindoostanee New Testament will, I suppose,

become a standard for future editions. To any one acquainted with the Hindoostance of Gilchrist, it will not be very difficult. I am decidedly of opinion that the style of any translation for this country, ought to be high rather than low; as it will be the duty of expounders to understand and explain it; and one low expression will make the whole appear contemptible. Hard words, also, when judiciously inserted, are no great detriment to the sense, whether understood or not, as I have often found from the children. I have seen very little of the people here, beside the religious soldiers. I hear sad accounts from my former flock at Chunar. A young man, a physician beloved in the Lord, writes me from thence, that those I thought most staunch among the men, are fallen into sad drunkenness again; and one of my native Christians, too, has turned out very ill there. I had fitted up a small church there, and left it for the use of the serious men; but it is turned into worse than a 'den of thieves.'"

In the letters which follow, will be found many particulars connected with the studies and habits of life of Mr. Martyn, which cannot fail to be read with melancholy interest. Somewhat minute accounts, too, of the progress of the last illness of that sainted person, occur in the letters to Mr. Brown, and which it has not been deemed requisite to omit; for it can never be thought superfluous to relate "after what sort" the servants of God "have closed up their days on earth." *

TO THE REV. D. BROWN.

"Cawnpore, July 31. 1810.

"You will have received mine of the 14th. which will

* Hooker, "A remedy against Sorrow and Fear."

have set you somewhat at ease. Martyn is much affected by your anxiety about him; but he says, he does not consider himself in danger; and this morning said, he thought a month's silence would entirely restore him. I try all methods to induce him to leave the translation for a few months, and sometimes seem to have prevailed; and then a little refreshment makes him think himself well. The worst sign seems to be that for a month past he is rather weaker than stronger. On my first arrival he recruited greatly for a fortnight, but is now, to say the best, at a stand. He has agreed to go on the river, to try the effect of change and silence; and as soon as a boat can be procured will go towards Futtygur. He objects to going to sea at present, that the cold season here will be beneficial, and that the damps and fogs of Calcutta would be less so at this time; and that he is determined to leave this in February next, in order to get to sea in March. But, the truth is, he expects the New Testament to be done in Arabic by that time, and that then he shall be more at liberty. The state of his health seems this: he is easily fatigued, and then gets but broken rest, with confused and distressing dreams. A very little exertion in speaking produces pains in the chest, with almost total loss of voice, and almost all these symptoms are produced by the evening of every day. He is sparing in his food &c., as usual, but takes sufficient nourishment, although, he says, with little appetite, but from a sense of necessity. I think you will consider immediate relaxation necessary, as I do, and have urged so repeatedly, and in such a variety of ways, that any one but himself would think I wanted to succeed him here. But that to me would be one of the painful circumstances attending his removal. I think the wisdom and goodness of God evident in my former appointment and in my present destination. I can do a little in a quiet way for the furtherance of our common cause, but this large station

would both occupy my whole time and make my deficiencies more conspicuous."

"Aug. 1st. My heart is seldom so much at ease as I wish it to be when I write to you. Our dear brother will not believe that he is in any danger; nor is it likely he will die immediately. A little care makes him feel better, and now he hesitates about going on the river at present. He has for some days been from morning till night with Sabat at the Arabic, getting ready the first seven chapters of Matthew: when that is done he is going on with Fitrut in Genesis. I wish it had been convenient for you to come up; you could have taken him back with you, *vi et armis*: but that is past. He speaks of himself as threatened with consumption, with all the composure others speak of a legacy; but thinks it is not yet begun in him. The failure of his voice, and his poor thin frame, make me fear the worst; and I tell him freely my chief hope of a cure in him is from a removal from this [place] and cessation from labour immediately.

"I can write you of nothing else at present. This subject occupies most of my thoughts; I dare not dwell upon the probable issue. But we may 'have all things and abound,' whilst we have our God and Saviour. That hymn I sang with a heavy heart, when I first left your paternal roof for Chunar; and daily find it suitable. The 'sin that dwelleth in me' makes my life heavy; and but for the invisible hand, I should entirely faint, or 'become a rebuke unto the foolish.'"

TO THE REV. J. BUCKWORTH.

"Cawnpore, Aug. 16, 1810.

"I am now under Martyn's roof: you know of my removal to Agra. On our way thither, we found our brother so unwell that I applied, and was ordered by the General

commanding, to remain here for a time to assist him. We enjoy all the comforts of religious society we can desire. I am as happy as I can desire to be on earth. Had I been with you, as you kindly suggest, I could not have been more so; and, perhaps not so useful. I am thankful no such temptation offered to detain me in England; the wish to have been a 'helper together with you,' would probably have prevailed above all others. It is in vain to conceal that my health has suffered from the climate; and chiefly from imprudence. The necessity of cessation from labour it imposes is most painful. I bless God for these sicknesses, above all His other mercies, as connected with the salvation which is in Christ Jesus. I trust I know that he is blessed who is instructed whilst undergoing correction. At times, I have had such views as I cannot describe, of the excellency of the rest remaining for God's people, so as to make me 'desire to depart and be with Christ;' but, these sweet moments are alas! only of short duration. How does the corrupt nature emit clouds of vain and vile passions, which obscure and darken the greater part of my days! Blessed be God for Jesus Christ!

"The account of one day will give you a general idea of our whole manner of life. We usually rise at day-break, and ride out. Martyn and I breakfast between six and seven o'clock: then read the scriptures with a Polyglott before us, and pray. Martyn then goes to his study. I go to see Mary; and she and Mrs. S. are learning Hindoostanee in order to be able to speak on religion to their female servants; and if circumstances favour, to get a school of female native children. I am their teacher. Mrs. S. has a school of European children belonging to the regiment. I return to reading, usually Hindoostanee or Persian. At eleven, my Christian children come to say the lesson they have been learning with the native schoolmaster. In the middle of the day we have a repast; and then resume reading till four, when the Christian children come again to read in the Hin-

doostanee gospels. In the evening we meet, usually, at Captain S's, or Martyn's, when we sing some hymns, with reading and prayer before we separate. This is the peaceful tenor of our way. At the intervals, two days in the week I visit, and pray with, the sick in the hospitals: on the Sabbath, public worship; in the morning at the drum-head of one of three European corps lying here, in rotation; in the evening of Sunday and Wednesday, we have social worship with a goodly number of pious soldiers in a public building fitting up, but not yet ready to open as a church: besides these [services] once a fortnight there is public worship in the General's house. Except the soldiers, all our other English rank as gentlemen. We have here only these two classes, except a very few persons in trade.

"I do not consider myself at home here; and am longing for Agra, that I may commence more extensive plans among the heathen. My christian boys are becoming very dear to me; one especially is very intelligent and hopeful: they will be well grounded in principles; and I pray God to give them spiritual understanding. They come to me with their little complaints, and their Arab black faces often make me very merry; nor would I leave the often painful, because tedious task, of attempting to make them wise unto salvation, even to be the helper of my beloved Buckworth.

"I know not if I wrote to you on our leaving Chunar in May. The native teacher has returned thither; and I reckon some of the native christians there to be truly spiritual. I hope to have a large native flock at Agra: there are few Europeans there, which will leave me more leisure than I have here. Respecting our brother Martyn, his health is far from good, his constitution far from strong: he is going to sea before long, (D. V.) to try sea-air. May God render it effectual to his restoration! His life is beyond all price to us. You know what a profound scholar he is, and all his acquirements are dedicated to the service of Christ. If ever man, since St. Paul, could use these words,

he may, ‘One thing I do, &c., (Philip. iii. 13, 14.) He has, with a learned native, finished the translation into Hindoostanee of the whole New Testament; which is ready to be sent to the press, when money is supplied. He is going on with the books of Moses. Sabat has finished the four Gospels, the Acts, and to 2nd. Corinthians, in Persian and Arabic, which Martyn compares with the Greek. The Bible Society helps nobly, and will continue to foster ‘the day of small things’ among us.

“It is in my heart to live, if health permits, and to die, among these people. This, my brother, is my true life, I find; and often, in the anguish excited by the idea of seeing you all no more, I use those words, ‘Cease, fond nature, cease thy strife; and let me languish into life.’ To live to God is life indeed. I am infinitely unworthy of the place I fill, and miserably defective in every part of it; but no one else offers to supply my lack, so that the little I do would be left undone, were I not where I am. May God keep me faithful unto death! Yea, faithful is he, therefore I shall endure: through his power, I shall meet you before the throne. It matters not, then, where we are for the short time of our day.”

TO THE REV. D. BROWN.

“Cawnpore, Aug. 17. 1810.

“I have made three attempts at a report respecting our brother’s health. On the 15th. he was very lively, and then talked of not going even on the river. Yesterday he was weaker, and last night had a violent attack of sickness, which has not entirely left him yet, and has brought him to a lamentable state of weakness. What to do I don’t know. I have urged his leaving his studies and trying change of air, in every possible way. To-day, indeed, he talks again

of going on the river, and I hope to keep him in this mind. Your applications for Arabic have set him to work anew with an ardour that nothing but death can repress. From seven in the morning till near or after six in the evening (save a little interval at mid-day,) he is at work with Sabat, and Mirza Fitrut. In vain I warn him of the consequences. Never was any one so inattentive to health, or so unskilful in sickness. I was up with him much of the former part of last night: and without somebody he would be worse from his unskilful applications. He is indeed most tractable as to meats and drinks, but there my authority over him ends. He will have told you of the delay occasioned by want of an Arabic scribe. I don't know how many copies, but Sabat says ten, have been attempted of the beginning of Matthew for you, and have failed. I wrote to Major Wilford lately, to ask him if he would read and give his opinion of the Sanscrit Gospels. I have received his answer this morning. He says, 'I rejoice to hear of the progress that is making in the attempt to diffuse the knowledge of the word of God among the Gentiles, but I lament that hardly anything has hitherto been done worth notice, to diffuse it among the Hindoos. Every thing seems calculated for the Mussulmans. . . . The Sanscrit translation of the gospels is useless, for the proud and stubborn Brahmin will never read it. We want a good translation in Hindee, pure Hindee. . . . Where the Missionaries at Serampore have learned the Hindee, I am at a loss to divine. I hope their assistants do not understand a word of Persian. With regard to the Sanscrit translation, I am very unwilling to have anything to do either directly or indirectly with the Serampore school; but in the sincerity of my heart I wish them success. It was my intention to have leisurely erased all the Persian words out of my friend's' (Hunter's translation, a copy of which I gave Major W.) 'version; for I am not in the least afraid to revise his or any other version, *even publicly*. It has not been in my power hitherto (from ill health), and God alone knows

when I shall be able to resume my studies *con amore et spirito*.—Thus far Major Wilford.”

“Cawnpore, Sept. 4, 1810.

“Our brother it seems, has told you, he is so well, all further reports respecting his health are needless. I would, however, prove how ready I am to comply with your wishes, though, I hope too, all anxiety respecting Martyn’s recovery is at an end. It seems he requires only rest. It is to be hoped, his constitution is not unsound, but has been greatly tried by his continual exertions. During the last fortnight the change for the better in him has been very evident, but on Sunday evening, the pain in his breast returned, sufficiently to shew him, he must not fancy himself what he once was. He began to ask, why he should go to Calcutta?—being so much better; but this feeling of his former complaint, has, I hope, put all doubts on the subject to flight. Indeed I have made his leaving the station a condition of my remaining. The General has consented to my being put in order to remain here, till Martyn’s return, and to give Martyn an unlimited leave of absence. So now, on the 1st of Nov. he purposes leaving this for Calcutta, and is meditating schemes of usefulness on his way down, and among the native, Armenian, and Arabian christians in Calcutta. It will be of much importance that you should see him, and talk with him face to face, about the translations, &c. Sabat, I told you, is much more on his guard and more respectful towards Martyn, but causes him great uneasiness, by the slow progress he makes in his work. It is indeed very trying to our brother, as, without some change, the translations will hardly ever be brought to an end. It is needless for me to say anything about the subscriptions, &c. as Martyn writes to you so fully on those subjects. For my own part, I am anxious, that some translation should be got ready for circulation in India; there is yet, none that seems suited to the population we are among;

and my views are chiefly confined to these people ; among these I shall probably live and die, but no extensive good can flow from the labours of any, till the Scriptures are ready to be delivered to them. I am therefore more delighted with your intention of publishing the Hindoostanee gospels, than the Arabic, whilst I pray you God's speed with both. About one fifteenth of the population of this country is Mahomedan, and of that fifteenth part, not one in five hundred knows Arabic ; but many of them are acquainted with and admire the Persian, and all of them understand the Moors, as it is called. Many too of the Hindoos understand it, and a skilful reader could easily make it understood by all.

"Sep. 12. Thus far I had written as above, but your frequent letters from and to Martyn, made me think it unnecessary to send this. In consequence of your last, Martyn intends leaving this, as soon as boats can be procured for himself and Sabat, but it is uncertain when that may be, as boats are in great request for the General and his suite. Martyn had frequently expressed to me his opinion respecting the incorrectness of Sabat's Arabic, as well as complained of his slow progress. It is likely, however, that his work will be found better than your last would suggest : so few are qualified to criticise Arabic, that probably many of the objections raised, will be found groundless. I think, however, dearest Sir, to give the light of life to the population of India is no small honour put upon your Committee, and I hope you will put the Hindoostanee translation, Martyn is bringing down, to the press straightway. We have, during last week, been often on the river in a borrowed pinnace, and the effect has been good to us all. Our dear brother continues to mend, but the length of his life will depend much on his desisting, or not, from public duties. He would soon be laid up again, were he to begin to preach. He would, at all events, take half of the duty last Sunday, but beside not being heard by half the Regiment, he was obliged to shorten the service, and with the Faqueers in the evening,

brought on the old pain in his breast. The same employments as before occupy me, so I have nothing new to write to you. Our society of soldiers increases, and we are inexpressibly happy together. Mrs. S. has been unwell, but is recovering, and indeed we have mercies multiplied upon us without number. May we have grace to be more thankful."

It may be proper here to state, that the Committee referred to in this letter, as being instrumental in giving "the word of life to the population of India," was a Committee formed in Calcütta for holding correspondence with the British and Foreign Bible Society in England. This corresponding Committee was definitely organized in August, 1809, having Mr. Brown for its Secretary; and measures were then adopted for carrying forward approved translations of the Scriptures in the Arabic, Persian, Hindoostanee, and Telinga languages.*

That to "live and die among" the people of Hindoostan, which is here only expressed as a probability, had become a settled purpose with Mr. Corrie, may be gathered from his Journal :—

"Sept. 20th. This day has completed my fourth year in India. My intention of remaining in India continues the same, and of seeking the furtherance of the gospel among the heathen. These Christian children engross much of my time; but not so much prayer as they ought. I would purpose to pray more for them. Oh! may I have grace to be devoted to the ministry! I do determine to be so, the Lord

* Owen's History of the Bible Society, vol. ii. pp. 14, 15

being my helper : my determined choice is the doctrine of Christ and him crucified. O may my affections be more taken up with God ! A variety of circumstances have of late made me feel that the best of creatures are subject to vanity. I would complain of none, for the most vain are far preferable to me ; but, O may my soul be more taken up with God ! Draw me, O Lord the Spirit, and I will run after Thee ! Martyn is now going to Calcutta and to sea ; and I remain here for a time. I feel my bodily health far from strong."

And in writing to a near relative, about the same time, after mentioning the intended departure of Martyn from Cawnpore, and the consequent changes, Mr. C. adds,

" These uncertainties make us more and more to feel that this is not our rest. I do rejoice in the blessed hope of a rest remaining for the people of God.

" One of the godly soldiers departed this life last night. His end was peaceful and blessed. His last words to me, yesterday morning, were, ' I desire to depart and to be with Christ as soon as possible.' A day or two before, on my asking him how he was, he said, ' Waiting to be made free from corruption and fit for God.' And at the same visit he said, ' Blessed Saviour ! He has done great things for my soul.' His life, for some time past, had been suitable to the gospel. This is the third who has been taken from the little flock since we came here. Blessed be God, who raises up one and another to supply their places.

" One of the officers has joined himself to our meetings for worship, &c. and is a hopeful and pleasing young man, and a great encouragement to the poor soldiers, who for a time were much discouraged by their superiors.

" We have had several instances of very awful awakenings of conscience in the prospect of death. One person, a week or two since, could not contain his feelings in the midst of

the many sick around him, in the hospital, but openly accused himself, and loudly called for mercy. However, the generality, alas ! are careless, notwithstanding these and other solemn warnings. A gay, smart young Captain, a short time since was seized with a fit in a large company, at dinner, and died during the night. A great crowd attended his funeral, and all the solemnity and pomp of military parade attended, but alas ! the impression passed away. . . . There are indeed a few (and the number is increasing) of godly people, scattered up and down, who are each a light in his place."

The references which are found in the foregoing letter and in the letters which follow, to the "incorrectness of Sabat's Arabic," and to the "rage" of that unhappy man, "against the moonshees of Calcutta," are explained by the circumstance, that just before Mr. Martyn left Cawnpore, he had received intelligence from Mr. Brown that the translations of the Gospels into Persian were considered to be too imperfect for publication ; whilst it was insinuated that Sabat's translations into Arabic were but copies from some old version.* This apparent failure in an object so near his heart, as the translating of the Scriptures, occasioned great distress of mind to Mr. Martyn ; and all the evil passions of Sabat were exasperated by the imputation cast on his learning. In these letters, may be but too plainly traced the unrestrained workings of that pride, selfishness and violence in Sabat which afterwards ended so mourn-

* See Martyn's Letter to Mr. Brown, dated Sept. 10, 1810.

fully, though not unnaturally, in his apostasy from the “faith which” always “worketh by love.”

TO THE REV. D. BROWN.

“Cawnpore, Oct. 4, 1810.

“Our brother Martyn left this on the 1st for Calcutta, in better health than for some time, so that, but for the Arabic translation, he would perhaps not have been persuaded to leave this at present. Since I wrote to you, I have had a specimen of the violence of Sabat, and the inexpressible trouble Martyn must have had with him. It began before the last letter of yours came, about boat-hire. He began by writing that Martyn ought to pay for his boat. On this Martyn referred him to you, but he evidently wished not to speak to you on the subject. Soon after this, your last arrived, and Martyn did not tell him the whole of its contents; at first only said, you were more than ever urgent for their going down speedily. As the time drew near, he one day came in, and after much cross-purposes, demanded to see the order for his going down, or he would not stir; intimating that Martyn had some sinister motive and interested purpose in taking him down with him. It is impossible to convey to you an idea of the aggravating manner and expressions he used. I lost patience, and told him plainly, how unchristian his conduct was, and how little like the gentility he pretended to. Martyn then read him your letter, which filled him with rage against the Calcutta moonshees, &c., and he determined to set off instantly, and put them all to flight before Martyn could arrive. This manner lasted two or three days, when an invitation he had asked for, came from Baillie, * and away he went to Lucknow, purposing to return the third day. Instead of returning, he sent a note to say, he would stay twenty days, or a

* The English resident at Lucknow.

month, and would translate and Baillie would inspect ; and so he would come down to Calcutta armed for the contest with the objectors there. Martyn was hurt at this, and wrote a statement of the circumstances to Baillie ; telling Sabat also, he should set off as he intended, should go to sea, and that the disputed translation would remain in suspense ; and of course, as he could not go on with the work, it was likely his salary would be stopped ; adding also, that his family would be obliged to remove into another bungalow, as my sister would come here. On this, Sabat wrote in the most earnest manner, for Martyn not to go without him ; at the same time saying, he should stay four or five days longer. To this Martyn paid no attention, but set off, and yesterday Sabat returned, full of rage against him, and purposing to set off to-morrow or next day to overtake him if possible, and at all events to procure from you full redress of his many wrongs. There is little hope that any person but Martyn, supposing them capable and willing to superintend Sabat's translations, could bear with him ; and indeed when the work would be finished by him, it is difficult to say. His unsteady and haughty temper is likely to prevent his ever doing extensive good, not to say, that the love of money has too evident hold of him. He has procured boats. He is now full of expressions of concern about his wife, who is within a month of having a child : and indeed his concern is proper enough, but had he set off as was first agreed, he might have been now in Calcutta. For my part, I feel quite alone and a stranger in the midst of this large society. Parson, you may have heard, is wishing to come here under the idea, as he says, that I was going away, to leave Martyn sinking under the duty. I had not thought of so doing ; but heartily glad shall I be to give place to him, as my own strength is not likely to hold out long under the constant duties of this station. The folly and dissipation of the higher sort, cast me greatly down. How to deal with them, I know not. The church was opened last Sunday, which

may give me more opportunities with them, than I should otherwise have had. A few of the poor receive the word gladly, and they are our joy and crown. Your opinion of the Native boys, has caused me great disquietude. I was convinced of danger as to their turning out well, but hoped not quite so much as you describe. It has made me more watchful over them : but I shall make a fair experiment with them. I trust all your family are enjoying good health, and as much comfort as this world of sin and sorrow will admit of.'

TO THE REV. H. MARTYN.

• "Cawnpore, Oct. 8, 1810.

"Yours of the 3rd. from Allahabad, came only yesterday. We were thankful to hear you had got so far in safety. I received the enclosed also yesterday, and sent one or two of less consequence for you to Calcutta. We had a very large congregation yesterday, beside the morning service with the 53rd. I have escaped with a severe head-ache this morning; I trust to be quite well to-morrow. I called at R——'s, G——'s, E——'s, and B——'s this morning, so am making great progress in my work, I hope; though this of calling is a very insignificant part of it. I have, since you left, seen in the life of President Edwards, that he thought ministers should consider their talent for conversation, and, if they cannot improve conversation &c., should stay at home. If I had the least pretension to his usefulness in the closet, I should be inclined to dwell there. The gateway to the church shall be put up as you wish; at present we are busy making Sabat's house sweet. I have got the christian children close by the book-room, and hope to have a watchful and effectual eye over them now.

"I wrote to Mr. Brown on Thursday, and gave him a particular account of my opinion of Sabat. I told him, what, I fancy, I did not tell you in the former cover enclosing

Mr. Brown's, that on Sabat's return from Lucknow, he expressed great warmth about your going without him, and the subject of your letter to Baillie. It seems he was sorely hurt at your writing to Baillie on the subject; Baillie had shewed him the letter, &c. He wished me to side with him in thinking you had treated him as a Hindoo, &c. After many words, I told him, that no other person I knew, would have borne with him as you have done; and that all the christians in Europe would think so, if the circumstances were known. This stopped his violence; and during the few remaining days he shewed great humiliation, and at parting *seemed* much cast down. I hear he had been beating the *dandees*,* and they all ran away at Georgemow, but as I have heard no more, suppose he got off somehow. The Mirror is come this week as usual; when you arrive, be so good as order it to come in my name, as I wish to continue it. There have been enquiries respecting you, from everybody I have seen, and as many kind wishes for your speedy return in health."

TO THE REV. D. BROWN.

"Cawnpore, Oct. 10, 1810.

"I sent off yesterday by banghee, a correct copy of the Hindoostance New Testament, for Martyn at your house; he has one copy with him beside. I heard from him from Allahabad on the 3rd., he was going on his way prosperously. I have sent some letters that came here for him, to meet him at Patna. Shepherd will be here in a few days. He was to leave Meerut on the 1st. I have then the whole range of the Doab.† Our new church was opened, as I told you, by Martyn, and we had a larger attendance on Sunday last. The natives are greatly pleased with the bell ;

* Native boatmen.

† The whole country lying between the rivers Ganges and Tumna.

they argue for the antiquity and holiness of their own use of bells in their temples, from the English also using them. The Sherwoods are living next door, and have made a gate into our garden. The continual calls of duty of one kind or other, leave me very little time with them. I have got the christian children within call of my window, and entirely separated from the other parts of the premises. Mary talks of beginning a school for native christian girls. She can read the Persian character pretty readily, and we have a promising half-caste boy, who will be her schoolmaster. We are progressing, I think, both among the Europeans, and in our little establishment for the natives; yet, I know not why, my mind is almost always cast down and without hope. The select meeting of the poor soldiers is a source of much, and almost the only refreshment to me. I would desire greatly to begin a meeting with the 8th Light Dragoons, where many of the men are hopeful, but I fear my bodily strength would sink under it, for as it is, I cannot keep quite rid of a cough and other symptoms of weak lungs. I know, however, that my Redeemer liveth,—let me quietly leave all with him, and he will bring it to pass! When will the chaplains Dr. B. mentioned, arrive? Simeon says, he can get no chaplains to come out; even worldly men dread our climate so much, they will not encounter it.

CHAPTER VIII.

RESIDENCE AT CAWNPORE.

AFTER Mr. Martyn had taken his departure for Calcutta, the clerical duties connected with Cawnpore devolved upon Mr. Corrie. Some idea of the varied and laborious nature of those duties will have been gathered from the foregoing correspondence, and will have been sufficient to explain the anxiety with which the arrival in India of additional Chaplains was made the subject of enquiry. Not the least fatiguing portions of a Chaplain's duty were the long journeys he was repeatedly called on to make, for the purpose of solemnizing marriages between Europeans, and administering the Sacrament of Baptism to their children. Two journeys of this kind Mr. C. had to undertake within a month after he had been in the sole charge of Cawnpore :—one into Bundelcund, the other to Coel, distant at

least 200 miles up the country. In the latter journey Mr. C. was accompanied by a young friend; and under date of Nov. 20, remarks,

“ COEL. Arrived here this morning, to marry a couple. I have reason to be thankful that my pride, and angry feelings have been more in subjection towards the servants this journey. I have, however, to lament one instance of undue anger; but, in general, their perverseness has not caused the impatience and excitement as on former occasions; ‘be not high-minded, but fear:’ ‘by faith ye stand.’ ‘During the journey to Mynpoorie, G., expressed, on the whole, true christian conduct, love of the word of God, and prayer, and often feeling impressions of his own unworthiness before God, and the need of the Holy Spirit’s grace, to perfect him in holiness; which, also, on Sunday evening, he spoke of, as if he felt their comforting and sanctifying power. May the Lord God, the Saviour, confirm, strengthen, and establish him !

“ At Mynpoorie, the proposition for public worship was readily entertained, and most of the station, (in all fifteen,) attended at the judge’s house on Sunday. I preached on the benefit of the scripture history, with some boldness, and comfort to myself; and there was a great attention given; and afterwards two baptisms.”

It would seem from circumstances noticed in his Journal, that in consequence of his declining to take part in some frivolous amusements that were going on at Coel, Mr. Corrie did not meet with that kindness and social regard which he might naturally have expected; and his affectionate spirit seems to have been somewhat deeply wounded.

“ O my God !” he observes, “ I bless thee that thou

didst deign to look upon me, and to call me to the adoption of a son, through the grace of Christ ! I have said unto my soul, ‘ The Lord is my portion in the land of the living.’ Why should a soul its thirst bemoan, who has a fountain near ? I would not take one step backward to conciliate their [favour.] ‘ Let them return to thee, but return not thou to them.’ [Jerem. xv. 19.] My soul adores the divine will in this command. No more would I go to the world. I have observed much of late, what Newton expresses in the hymn, ‘ Prayer answered by crosses.’ I have been desiring to be more dead to the world, and the Lord has been pleased to make it bitter to me.”

His Journal then proceeds :—

“ Agra, Nov. 26th. Arrived here yesterday morning from Coel. In the morning, on viewing the magnificent remains of this city, I was not duly sensible of the vanity of earthly glory. O that my mind were always alive to the vanity of present things, in comparison of eternal !

“ In consequence of orders from Colonel B., the European artillery, to the amount of four hundred, attended divine service in the dewan. I stood on the marble slab which was occupied formerly by the vizier, when handing up petitions to the emperor, in the balcony above. Many of the officers attended ; I preached from Malachi iii. 18. I much fear they did not understand me, but a general attention was given : in the afternoon, I went out to Nonilla, and baptized three children ; several of the young officers attended, and kneeled down very devoutly. My heart rejoiced, and was raised to God for a blessing upon them. To all appearance, they are such as our Lord, in the days of his flesh, would have loved ; my soul desires their salvation. Oh, that the Lord would take them effectually in hand ! Oh, the depth of divine wisdom and knowledge ! Alas, that these engaging forms of human nature should be slaves of sin, and so, objects of the divine displeasure. Just and righ-

teous are thy ways, O king of saints ! Oh, how I ought to praise God for the acceptance He gives me among men who yet are by no means conformed to His word ! Oh, may the good Lord make them willing and obedient, that they may be blessed with all spiritual blessings in Christ ; and, may all their kindnesses be returned a hundred fold into their bosoms ! ”

Some further particulars of Mr. Corrie's journey up the country, as well as of his flock at Cawnpore, are found in the following letter.

TO THE REV. H. MARTYN.

“Cawnpore, Dec. 21, 1810.

“ I returned last night from Muttra and Agra, and found your's of the 3rd instant. . . . If I were in Calcutta, I should vote against your preaching every week. If you will not take rest, dear brother, come away back, and understand, if you can, from those in power, if I am to be permitted to remain with you here, or not. At Agra there will be little labour among the Europeans ; some good, I suppose, might be done among the native christians. I this time visited the Roman Catholic place. The premises are large, but every thing going to decay from the covetousness of Angelo. There is a church of one long room, the roof arched, at the east end a round recess, like the Mosques of the Mahomedans, and a picture of the Virgin with a child half as large as herself, over the high altar. At Agra we had no public worship on Sunday ; there was nobody in garrison, and the Artillerymen were a far way off. Colonel M. sent after me a draft for 1600 rupees ! ! I suppose he meant to try, whether a mighty bribe would not prevail to draw me from our purpose.* I returned it with thanks, and have heard

* Mr. Martyn and Mr. Corrie had agreed to decline all fees for

no more of the matter. I have been with Captain P. who commands the 53rd, and he will send to desire the Regiment to be marched to Church on Sunday. I hear from C—, that the society continues to walk in the fear of the Lord, and are, I hope, multiplying in number. Some new members are to be admitted to-night, I do not know how many. I regret to hear, the man of the 8th. you remember, has been behaving ill since I was here, yet there is one it seems, who is disposed to come out from among them. He has been often with C—, so I shall go down as I intended and fixed with the schoolmaster of the 8th. though the above man was the first encouragement, and must now be kept at a distance. I should not forget to tell you, of dear Harrington's continued stedfastness, and attention to the men when I am absent, which is no doubt one reason of their consistency. S. has invited the religious men to a dinner on Christmas day. They must be greatly comforted by these circumstances, no longer constrained to hide themselves through fear of man. We are all well, blessed be the Lord our Saviour. May you increase in strength of body, and be strengthened with all might by the Spirit in the inner man. Love to all the saints. All here wish you grace, mercy, and peace.

“I shall proceed with all care with Mirza. There is no fear of any further inconvenience. I have resisted; he has submitted; we are now as before. I have not seen him to-day, but will, (D. V.,) write fully about him in a few days.”

Letters which Mr. Corrie addressed to Mr. Martyn and Mr. Brown respectively, a week later than the preceding date, give a pleasing account of the state of the congregation at Cawnpore; and supply,

the solemnizing of marriages, &c. The reasons for their decision on that matter are given at length in a letter to Mr. Simeon, dated June 14, 1811.

also, a specimen of the difficulties with which the earlier Missionary labourers in India had to contend, in their efforts to secure translations of the Word of God into the native languages.

TO THE REV. H. MARTYN.

“Cawnpore, Dec. 26, 1810.

“Yesterday divine service was appointed at eleven. Few of the soldiers came, but the body of the church was entirely filled with the gentry. Colonel and Mrs. W. came, and brought many of the officers of the 8th. The civilians too, were all present. We had upwards of fifty at the Lord’s table:—three complete tables. Among them the above and Dr. M.; Captain and Mrs. E., Mr. G. S. and Harrington of the 53rd, with many of the soldiers beside the society. . . . There were three more admitted to the society on Friday night. On Sunday one part of the 53rd were marched to Church. At two, I therefore went to the school-room of the 8th, and about thirty came. One of them has lately been several times to the Church: several of them were disposed to be attentive. S. had a number of the religious men at dinner. Harrington dined with us, and after dinner we went over and staid awhile at S.’s. It was a very happy time. . . . Mr. G. has been reading Newton on the Prophecies, and has now Edwards on Redemption. This, with his attendance yesterday, and general sobriety, looks well. Captain G. and P. are both unwell; E. is better: I fear his impressions are gone; B. has been unwell too; perhaps you do not know him, he is an acquaintance since you left. Indeed, I have seen them almost all, but have not been at the mess.

“Yesterday I baptised my little boy by the name of Osman Daniel.* The child afterwards was reading the Gospels

* A little boy who was rescued from death, during a famine, and brought up by Mr. C.

almost all day. I have not shewn your *muvishtee* to Fitrut. He has got to the end of Joshua, and does on an average more than two chapters a day. Beside that without your reviewing his work, it will be but little worth; and if he were doing it by task work, it would be still more incorrect. The first discontent he shewed was only the usual policy of an Indian to try how far his influence extended; I took no notice of it, but positively refused his demands; and for two or three weeks made no inquiry after him, on which he came entirely into the old plan. He comes every day, and we translate a collect or two; and in this way I shall have the Prayer book, as well as the Bible translated. We have begun a little work of Mrs. Sherwood's also, in the manner of the Pilgrim's Progress, which I tell him, he shall receive some gratuity for doing. This seized upon him instantly, and he would fain have taken the book with him; but I would not allow that, lest the greater work be hindered."

Mr. Corrie's private reflections on the religious services mentioned above, were as follow :

"25th. [Dec. 1810] A large attendance at church, and above fifty attended at the Lord's table. O may their souls be nourished by grace divine ! My own heart all the morning unfeeling and hard, during the whole of divine worship ; and at dinner on going to S.'s. to see their party of godly men, and joining in a hymn with them, my soul melted under a sense of the Lord's grace and love to me. O may this impression remain ; and may its constraining influence attend me ! Prepare me for my evening work, O Lord the Spirit, Amen !"

TO THE REV. D. BROWN.

"Cawnpore, Dec. 26, 1810.

"I send enclosed a letter to Martyn ; if he is gone to sea, you will peruse it, and send it after him. The account of Fitrut and the translation, you are concerned in, as much as

he is, and I shall give you an account of our progress from time to time. We are all here very busy in one way or other, but with all our bustle we should not be missed if taken away from the face of the earth. I trust, however, some seed is sowing, that may spring up another day. The half-caste lad, I have had now a year, during which, not one instance of misconduct has come to my hearing. Yesterday he seriously devoted himself to the work of a Missionary, after a free choice, on my part, given him, to be a writer, or any thing else, I could serve him in. He has begun to-day to learn Latin from Lieut. Harrington, who is teaching one of the officer's sons, and an orphan European boy, Latin. He is now about eighteen; he is reading and writing Persian too, and learning to translate into Hindoostance his native tongue. The other native boys make considerable proficiency. I keep a strict hand over them."

On the first day of the new year, Mr. Corrie again wrote to Mr. Martyn, but it was chiefly about private matters. The letter, however, to Mr. Brown, which enclosed that to Mr. M. is of more general interest.

TO THE REV. D. BROWN.

"Cawnpore, Jan. 1, 1811.

"I send another note for Martyn. He tells me you must wait for paper from England before you can print the Hindoostance. The late arrivals in our department are not favourable specimens of their labours at Cambridge and Leadenhall street. They are frightened, I fancy, by the Twinings,* &c.: but yet what can they do if men will not offer themselves? During my late journeys in these parts, I observed the idol-temples

* Twining was the name of the gentleman who was for expelling all Missionaries from India. See above p. 119.

and the mosques, in most places falling to decay, and with little appearance of being frequented. Here and there a rich underling of some of the Company's servants has retired and built a pagoda to commemorate his ill-gotten wealth ; but in general, the spirit and fury of idolatry does not appear. I have thought much, if the time were but come for the labourers to enter in, the gospel would not fail to be attended to. But where are the labourers ? At best, I was never but an under-servant, and now my hands are full of Europeans : and the Company's Chaplains will always be so, unless there were more of them. May we have more of the spirit of prayer, that the Lord may 'give the word,' and then 'great shall be the company of the preachers !'

"I have very little comfort in the work of the ministry among the Europeans. I consider it always a secondary consideration, yet how to be doing it more for the heathen, I know not. At Agra, I suppose there may be greater opportunities ; but Martyn will not hold up many months under the duties of this station, so I hope to be continued with him."

The following extract from his Journal informs us of Mr. Corrie's private occupations and purposes :—

"January 2nd, 1811. I am much occupied in reading Greek, and other exercises, tending, I hope, to mutual benefit with H., but let me not deceive myself in fancying it all duty, when it is all so agreeable. The children have made considerable progress during the past year : as much as I could expect. James has begun Latin, under the express idea of becoming a teacher of others : and may he have grace to give himself willingly to this work ! I am very much taken up with schemes for the furtherance of the gospel ; but little is yet done. The Europeans require more time and labour than I have to give [to them.] * Blessed be God for some success among them. O may they [who fear God] increase in

number ! During the year, my proficiency has been very scanty : some knowledge of the history of this country, some proficiency in Hindoostance ; the Hindoostanee catechism : these are my chief employments, beside my ministry among the Europeans. I purpose to be more in the study of these languages, more in writing sermons, more attentive to the children ; to translate the Pilgrim's Progress, the Prayer book, and any other work that may be useful to the children. Lord, direct my steps, and make me an instrument of good for Jesus' sake, Amen ! ”

It will be recollected that, in consequence of a sermon which Mr. Brown preached on New-year's day, 1810, an important effort was made to supply the Christians of Tanjore with Bibles. Encouraged, it would seem, by the success which attended that effort, Mr. Martyn, whilst in Calcutta was induced to occupy Mr. Brown's pulpit on the 1st of January, 1811, for the purpose of making “ An appeal on behalf of 900,000 Christians in India who were in want of a Bible.” This Sermon not only produced a lasting effect on those who heard it delivered, but having been printed and widely circulated, called forth among the Europeans in India, a strong feeling of sympathy in behalf of the native Christians, and contributed mainly towards the formation of an Auxiliary Bible Society in Calcutta. It is to these circumstances that allusion is made in the following letter ; although the Auxiliary Society was not actually formed till the 21st of February.*

* History of the Bible Society, vol. ii. pp. 108, and seq.

TO THE REV. D. BROWN.

“ Cawnpore, Jan. 28, 1811.

“ I am much pleased with the idea of an Auxiliary Bible Society. I wonder the thought had not occurred before. When we receive Martyn’s sermon I hope we shall be able to get you help from this [place]. I have mentioned the sermon in several places, and it will be read here with great eagerness. We have no support from our new General: he sets but a very indifferent example to the community, whilst he is quiet and civil enough in private. ‘To the poor the gospel is preached,’ and they receive it, though not in great numbers.

“ I have had five long journeys since November, and expect to go to Bareilly next week to attend two marriages. At the other end of the cantonments I have lately begun to assemble the Light Dragoons on a Thursday evening. At first many came, and a few still continue to attend. Most of our Hymn-books are distributed, and numbers of the Bibles, but few of the New Testaments. . . .

“ I am at present in very good health, and strong to labour. We have service three times on Sundays, and on Wednesday, Thursday, and Friday evenings. The distance between the two European regiments, makes double labour, but (blessed be God!) it is not labour in vain. And whilst there is no service that could well be dispensed with I can do nothing better than patiently ‘spend and be spent,’ while strength remains. Even now the hospitals are sadly neglected, but the godly men, and especially Harrington, supply the lack with great diligence.”

Of the journey to Bareilly (about 170 miles distant from Cawnpore) there is a short notice in Mr. C’s Journal, dated,

“ February 21st. I have had a journey to Bareilly. H. went with me to Futtighur. I have reason to bless God for

preservation from angry tempers during the journey, and for the much sweet converse I had with H. In riding along, our manner was to read a sentence from a book, and to converse upon it ; or sing a hymn. In this way weariness was prevented, and my heart often burned within me. Let me however watch and pray that the things which I have wrought be not lost. O, may I never be suffered to faint or grow weary in the heavenly way ! My inward frame and spirit is sadly prone to this. I have to drag this ' body of sin ' along with me. How often would my spirit sit down to rest ; or, wearied with the constant load, yield to the death ! Lord, preserve and uphold me to the end ! Amen."

During the two months following the date of this extract, Mr. Corrie was chiefly occupied with the ordinary clerical duties at Cawnpore. Besides these however, he did not cease to employ himself in urging on the translation of the Old Testament into Hindoostanee, which Mirza Fitrut had commenced under the superintendence of Mr. Martyn ; and Mr. C's correspondence about this time shews him, also, to have been actively engaged in furthering the objects contemplated by the Calcutta Bible Society, and in collecting subscriptions for it. Thus in a letter to Mr. Brown, Mr. C. observes,

" April 8, 1811.

" I wrote to Fitrut on the receipt of your last. He sends word, that he is unwell, but will come over soon. I expect him daily, but suppose he will raise obstacles. The copy of Martyn's sermon which Mr T. sent me, has not been at home a day since it arrived. Applications from all hands are daily made for it. "The people are astonished at the

number of Christians in India. Whilst they have been objecting to conversion, behold a harvest is already gathered ! I have the promise of many subscriptions, chiefly, indeed, from those who have not much to give; but till I can tell them all about you in Calcutta, I know not exactly on what ground to ask for subscriptions."

And, again, in a letter to Mr. Brown, during the same month. —

"By Fitrut's desire I send you the enclosed. Before it arrives, you will have determined on his request. He is now ready to set off, but that I do not choose absolutely to promise the increase of salary he wishes for. In the meantime, he is going on translating, and he comes every morning for an hour or two, to superintend my translations also. No *banghy* has yet arrived with sermon &c., but Col. P. has written to Lieut. L., assistant commissary here, requesting his aid and exertions for the Bible Society. He sent a sermon and a copy of the proceedings, &c.* Mr. Lumsdaine, accordingly, is getting subscriptions from his friends; The general has given 200 rupees, and the plan of the society is generally approved. The public attention has been greatly excited, and our friends here thought it advisable to give the subject all the publicity possible; so yesterday, I gave notice from the pulpit, that on Sunday next, I shall preach a sermon on the subject of the Holy Scriptures, and state the views of the society lately formed in Calcutta, in aid of the British and Foreign Bible Society in London, &c. I had before waited on Mr. L. and agreed to act in concert. Thus, more advantage to the cause is likely to arise than we ever hoped for; we want only copies of proceedings, &c., to gratify the attention thus far excited, before it subsides.

"The religious men of the 53rd., I understand, mean to

* The Calcutta Auxillary Bible Society printed 1000 copies of the first six Reports of the Parent Society, for circulation in India.

give each a month's pay. They say, they have before been called upon for a month's pay, to help to carry on the war, much more will they contribute 'to the help of the Lord against the mighty.' I have great reason for thankfulness for the acceptance the word of God has among us. The church is usually crowded in the part allotted to the gentry, and our societies increase considerably. Even the wild Irish Roman Catholics of the 8th Light Dragoons, pay great attention, and the Thursday evenings attendance increases. A sergeant, his wife, and several others of them, appear in good earnest seeking salvation. The Company's Europeans are the least attentive, and indeed, with a few exceptions, the Company's officers are the least constant at church. I have a Hindoostance congregation of nine, every morning, and am going through the Epistles with them. The half-caste lad I have mentioned, has begun to read to them. He continues to give good hope that his heart is in the work; and the children also, continue improving. I am often greatly exhausted from the frequent public services, and feel often much inward weakness. Should I ever be relieved from this, I would try to get to sea for a few weeks, just recruit strength, and prevent the frame from giving way entirely. I have many thoughts about Benares; if you send the copies of proceedings to E., I fear he will never distribute them. You should send some to Robinson. I am desirous to see the proceedings of Martyn, when you can spare his letter. You cannot suppose how widowed I feel from his absence. . . . Mr. Y. tells me there is a Bible Depository in Calcutta. Who has the charge of it? I have been applied to for information about it, but could give none. . . . To-day, I have a letter from Martyn dated 19th March, 'Bombay,' containing extracts from Simeon, on *not* taking fees, far more pointed than his cautions to P."

But assiduously occupied as Mr. Corrie thus appears to have been in furthering every plan that

promised to yield moral benefit to his fellow-men, he was nevertheless alive, at the time, to the importance of watching over the state of religion in his own soul. On the anniversary of his birth-day he writes :—

“ April 10th. This day I am thirty-four. It was the night I heard of my mother’s death, February 1798, that I first remember my resolutions made to be religious. Till the summer of 1801, I went on sinning and repenting, as I thought ; but quite ignorant of the author and finisher of salvation. In the latter end of that year, my views of scripture truth became more distinct ; and, since then, I have gone on my way, ‘ looking unto Jesus ; ’ but every year has brought me, it should seem, only experience of my own depravity. True, I have experience of ‘ the Lord’s mercy,’ too, in that I am ‘ not consumed ; ’ and the fulness, freeness, and efficacy of the ‘ fountain opened ’ to purify my guilty soul is so fully known to my soul, and my own hope in that ‘ blood shed for the remission of sins,’ so stayed, that my own guilt does not dismay me, as it otherwise might well do : at the same time, one propensity after another to evil starts up so unavoidably, that doubtless, my soul is ‘ full of wounds, and bruises, and putrifying sores : ’ to Thee, therefore, O divine Physician, do I turn my fainting eyes. I come to Thee for healing, that it would please Thee to cast the salt of Thy grace into this impure fountain, that the streams may be purified from the noxious qualities, which now render unfruitful the whole field of the soul. O Lord, I pray that the overflowings of sin may be restrained ; teach me to watch and pray ; quicken me to diligence in this work, and service ; enable me to ‘ give attendance to reading, to exhortation, to doctrine ; ’ to ‘ give myself wholly to them, that my profiting may appear ’ in the edification of thy people, through the Lord and Saviour Jesus Christ ! ”

"June 10th. This day nine years ago, I was ordained a deacon ; and on the twelfth of June, two years after, a priest. I have sinned grievously in respect of personal holiness ; and, during the last year, also, I fear, as much as ever. I know not what to do against my strong foe, ' whose name is legion.' The Lord knows I purpose perpetual enmity with every sin ; and, I think, if it were the will of God to take away every disposition to evil, I should rejoice ; but, at the same time, should require such measures of grace to keep me humble, as seem out of the way of God's usual method to bestow. Indeed, when I feel such a disposition to self-importance in a very short time, if my evil dispositions are quiet, what devilish pride should I not be puffed up with, if my heart were freed from corruption. Blessed be God, I can say, that no sin hath dominion over me ; yet do I not justify myself : though I am often surprised, and get a spiritual fall, yet the enemy cannot keep me down : by faith I rise, by faith I stand ; and ' in the Lord have I righteousness and strength.' I have been at Cawnpore about a year ; and since October have had the whole charge : ten are added to the (religious) society since then ; and several are enquiring after the ways of godliness. Some of the light dragoons, (especially sergeant R.) are, I hope, seriously impressed. Gracious God, I praise Thee for these fruits ! I have to mourn my unprofitableness among the better sort. I think I am not suited to do good by much visiting, and, therefore, stay at home. I have been employed a great deal in translating for the children ; and Nicholas is very hopeful : these in all are six, besides those who came yesterday. God of all grace, the Father of our Lord Jesus Christ, give me a larger portion of the Holy Spirit's grace : make me holy in body, soul, and spirit ; ' holiness becometh thy house.' O Lord, my soul is athirst for holiness. Teach me how to preach holiness through the Spirit, and by the Saviour ! But, I am forbidden by the doctors to preach, on account of this liver. May I pray the more for the souls

around me: O for a spirit of grace and supplication! To Thee, O Lord, have I dedicated myself; at thy table, yesterday, did I give myself away to Thee; and, though the watchful enemy robbed me of part of the benefit, yet, I know, thou hast accepted me: Thou didst sit at thine own table; it was a season of refreshment to many, as well as to myself; about fifty attended; in the evening, a large congregation. I hope soon to establish worship for the Hindoostanees; James, I trust, is fully bent on this work, though he has a good deal of youthful levity about him. Lord, bless all my flock, my dear family, and friends! Bless my soul, O Lord, and let my soul praise Thee at all times!"

The following letter to Mr. Simeon, whilst giving a general outline of the religious condition of Cawnpore, as presented during Mr. Corrie's ministrations at that station, explains also, the lofty, self-denying principle on which both Mr. Martyn and himself had decided to waive the accepting of any fee for the celebration of marriages, &c.

"Cawnpore, June 4, 1811.

"As your Indian friends are, at this time, widely separated, I shall not be likely to trouble you with repetition of intelligence from this quarter, and I know you will take part in the hopes and fears attending the work of the ministry in this place. You will, I hope, hear from Mr. Martyn himself from Persia; the last I heard of him was from Bombay, March 19th. He had benefited little, or nothing, from the change. Since his departure, I have had much encouragement in my work. I began with a very discouraging impression of my unfitness to stand up in his place, but the word delivered in weakness, has been attended with power to several. Ten have been added to the religious

society, and several are on probation, in one of the European Regiments; in the other, some good has been done, and even from among the Company's Artillery-men (surely the most hardened against all good, of any set of men I ever saw) five are become regular attendants at the Lord's Table. We might have hoped for more abundant fruit; but that it was the Divine will I should be laid up a third time with the liver, and obliged to desist from all labour but the Sunday's duty. I am now so affected with mercury, that I cannot appear next Sunday, but I am happy to say, that for several days the pains have left me, and I trust the disease has subsided. I hope the life, thus repeatedly renewed to me, will be more than ever devoted to the work of the ministry, for truly I find no life like living to Christ. His service is perfect freedom and a great reward!

My absence from the Irish regiment has been most felt; as in the English regiment, one of the officers, a nephew of the late Dr. Elliston of Sidney College, has supplied my lack of service, by reading &c., having 'first given himself unto the Lord.' We have every Wednesday evening a party of friends, who take sweet counsel together. It consists, when altogether, of a Lieutenant of Dragoons and his wife, the Paymaster of the 53rd and his wife, an Assistant Surgeon, the above Lieutenant, my sister, and a young lady who is living with her; we sometimes have beside, another Surgeon and his lady, who have been brought up among religious people; an officer on the staff here, and, now and then, a friend from the country; and there are others, who approve and are hopeful, though they do not yet care to come out from the world. When we thus happily meet, we are encouraged to think, the whole world must speedily bow before the word of the Lord; but, alas, we return again with the complaint of Melancthon. The multitude, alas, tread heedlessly the broad way!

"You will know of the formation of an Auxiliary Bible society in Calcutta. It has raised 'no small stir about that

way.' Here we have had good success, but the enemy also has been at work. My application to the Commander of one of the corps here, was yesterday returned, with many concessions as to the purity of our motives, but representing this new association as the most dangerous thing imaginable, and praying me, and others, to desist from promoting the objects of it. In two entire regiments, out of the five, we have been thus hindered, but blessed be God, we have a majority, even in point of numbers. One undeniable benefit has arisen from it, even to the English; for after a sermon I preached on the subject, April 28th, we had a greater number of applications for English Bibles, than for many months together before.

During this month my school of Christian boys has increased to nine. I hear them myself twice a day, and find they learn even quicker than many English boys. Some of the parents, seeing how desirous I am to retain these children at school, plague me not a little for money to support themselves also, saying they must otherwise remove to some other place, and take their children with them. The Christian man I left at Chunar, has within these few days arrived here, having left his charge. The house I fitted up, is still used for public worship by the Europeans, but no one pities my poor black flock, so they are again left in the wide wilderness. A few of them, who have, I trust been made partakers of the Holy Ghost, and have tasted of the good word of God, attend the service in English, though they understand nothing of what is said, yet they hear the name of '*Jesu Kreesht*,' and, that, they say, 'is pleasure.' At this place there are many Christians of Portuguese descent, but, in language and manners, quite Hindoostanees. Through two of my Christian people, who, I trust, are real Christians, a desire has been excited among them for hearing and reading the Scriptures. The youth I have mentioned, of European descent, is with me still, and very promising. I hope to establish worship in Hindoostance, in a

month's time, for the above native christians here, and to make this lad officiate. If I were able to officiate myself, I would not set him so forward yet, but our friends here advise that, considering the difficulty of again putting affairs in the train they now are, we had better secure the present opportunity, and hope and pray that the Lord will be with us, till Martyn's return, when he will find the way he had prepared, somewhat carried forward, and may enlarge it after, as he judges proper. He had addressed himself to the multitude at large who used to assemble every Sunday evening, on his lawn, till his health and strength were exhausted. My health and strength have been brought nearly as low, though I have a stronger constitution to renew upon ; so I set the above servants to work at the houses of individual Christians, and now hope to establish a small congregation from among them, against our brother's return.

“ From Bombay, M. sent me a part of a letter of your's, on the subject of fees, which he desired me to consider. I beg leave to state a few particulars on that subject for your information. First, all in the army, below the rank of Captain, are obliged to use the strictest economy, in order to maintain a family. A Captain may live without care, but, if it be considered that he must send his children to England for education, it will be easily believed, that every married military man, who has a family, is likely to be poor to the end of his service, with the exception of a few, who get staff-appointments, and they are almost the only ones who are ever able to return home. When we are sent for to a distance, the expences of travelling are paid by the parties, which usually costs from forty to sixty pounds. It is usually the younger officers who marry, for the old ones almost all live in sin : and indeed from the above circumstances, together with the few opportunities of religious instruction, most of the young ones too ; and some have told me plainly, that they could get nobody to marry them, and if they could, they had not money to give, as was

usually expected by the Chaplains. For these causes, from the first, I wished to decline being an obstacle in the way of any. Sometimes young men marry the daughters of old Indians by native mothers, but though the father could often give a fee in this case, he has himself sacrificed conscience to money, and thinks any one would do the same, and how are we to convince him to the contrary, but by refusing his money? The civilians who marry, are also usually of the younger part, and have nothing to spare without borrowing, which they can do indeed too easily. The elder civilians are altogether as preposterously paid to excess, and indeed there are very few of them, who are not in consequence, so vain, and carry themselves so high, that I know not how we can shew them the folly of trusting in these things, but by refusing the opportunities of obtaining them. On this head, there will be difference of opinion, but my humble judgment is, to renounce the fee, to convince them by all possible means, that a man's life consisteth not in these things. In so doing, we are not injuring our successor, because he has a sufficiency of income for all the purposes that his station in life can require. I suppose you do not care whether we be able to keep a carriage, or not, if we should ever return; and suppose we save but enough to pay our passage to England, the retiring pension is an abundant provision for our necessities. I suppose, that even a chaplain marries, and has children, then even he has plenty to educate them, though his usefulness here may be thereby confined, and in what situation would it not be so? I see no motive for receiving fees that ought to be entertained a moment, but that of taking them to give to the poor, and such has been the state of things among the British here hitherto, that the mention of such a motive would have excited derision, as mere hypocrisy. It has never been conceived, that a man came to India, except to make money. After all, dear Sir, we have no such thing as a regular fee; we are military chaplains, and the general

could order us to officiate, in any part of the district, there being no legal impediment : *you* can recover the accustomed offering by law ; *we* have no law on the subject, nor do the soldiers ever, on any occasion, offer a fee. We have indeed custom on our side, but it is a custom that has made the name of Chaplain an offence. Would government but appoint a regular supply of Chaplains, and let any reasonable fee be appointed, for occasional duties, as a part of their subsistence, it would be well. O, I wish that some of the young men around you, did but see the different stations of India, where numbers of their countrymen are actually falling into the jaws of infidelity and deism, for the want of some one merely to remind them of the customs and opinions of their native land. They come out boys ; they leave the Sabbath and public worship behind them ; they straightway fall into sinful habits, and grow to argue for that, which they would once have blushed to mention. But what, if the young clergy knew, and pitied, and were willing to come over and help us, what could they do whilst the way is shut against them ? Consider, this district contains, I know not the exact number, but I know twelve subordinate stations, at each of which, there will be from twenty to forty English and native Christians in the Company's service ; at Allahabad, one hundred miles to the east, there are about two hundred Europeans alone ; at Futttyghur eighty miles to the west, there are at least as many, and at Bareilly not much less than a hundred. To these places, the Chaplain of Cawnpore must go, to celebrate marriages, for this is the only duty he cannot be dispensed with for ; but as to all other religious services, they are left entirely destitute, and from the long habits of indifference they have been in, it is not always, even when we do go, that we can have public worship. O, dear Sir, ought the immense revenues of this fruitful land to be wholly appropriated to the purposes of merchandize ! Ought the souls of our own countrymen, not to speak of the natives, to be weighed in the

balance against bales of silk and cotton! Surely this system will have an end!

“Mr. Thomason was so kind as to send me some Christian Observers, with the paper war with the Christian Advocate.* These are exceedingly interesting to us, and you cannot confer a greater favour, than by forwarding to this country, supplies of Christian Guardians, Eclectic Reviews, Christian Observers, &c. We can lend them about, they are read with avidity, and excite much conversation about religious books.”

“I hope this will find you renewed in the outer, as well as in the inner man. The Lord can send by whom he will, but my soul would mourn to hear, that that candlestick, which was the means of guiding me into divine light and peace, was removed from Cambridge. May your latter days, dearest Sir, be more blessed than the former, and when heart and strength shall fail, may you have the assurance in your own soul, that God is the strength of your heart, as well as the portion you have chosen for ever!

“If there were to be a quantity of copies of the Christian Guardian sent out yearly, they would be eagerly purchased by the religious soldiers, and would be highly useful. The Christian Observer is above their modes of thinking.

* Dr. E. Pearson, Master of Sidney Sussex College, Cambridge, between whom and Mr. Simeon, some Pamphlets were exchanged on the subject of Mr. Simeon's preaching.

CHAPTER IX.

CAWNPORE—COEL—RETURN TO CALCUTTA.

THE illness which Mr. Corrie mentions in the foregoing letter, as having ‘obliged him to desist from all labour, except the Sunday duty,’ now continued to increase upon him; so that, in the beginning of July he was not only laid aside from duty, but confined to the house. From his Journal it appears, also, that he suffered greatly from the exhaustion consequent on fever; and that he was much harassed by impatience and a nervous irritability of temper. Added to this, Mr. C., states himself to have been distressed by the ‘mournful view,’ which his mind took ‘of the desolate state of professing Christians in India, scattered as sheep upon the hills.’ With the hope, therefore, of recruiting both health and spirits, he spent a fortnight or more on the river. His correspondence at the same time, shews that the

pressure of bodily sickness did not prevent Mr. C., from occupying his mind with plans for the permanent welfare of India.

TO THE REV. D. BROWN.

“Cawnpore, July 11, 1811.

“Since I wrote to you, I have been entirely laid aside. A fever seized me, and I thought I was following Des Granges; * but after some days, through divine mercy, it left me, exceedingly weakened, so that although now, in my own opinion, able to officiate in public, those about me will not let me.

“I had a letter from Martyn, dated 24th. April, at Muscat. He gets no stronger, I fear; but you will have heard from him yourself: I begin greatly to wish him back again. Since I have been confined to the house, Mr. Sherwood and Mr. Harrington have, in turns, read to the people in church of an evening. I am much gratified by this help; it relieves my mind greatly. At the same time the numbers fall off. The *preaching* of the Cross is the usual mean of salvation. I am well aware that none of my sermons can be compared with those they read, in point of composition, &c. and yet the people go to sleep under them; and those who shewed some love begin to ‘wax cold.’ I wish, therefore, to renew my public work, that ‘through the foolishness of preaching,’ some may believe and be saved.

“My Moonshee, as you will expect, is on the way to Serampore, he left this [place] near a fortnight ago. Fitrut alarmed him greatly at last, by telling him that he knows

* The missionary mentioned in p. 49. and who died of fever at Vizagapatam, July 12, 1810. Hough’s History of Christianity in India, vol. iv. pp. 265, &c.

Sabat is his great enemy, and that nothing but disgrace and loss of character will ensue to him. Fitrut is himself gone to Lucknow, he is at work on the Psalms, having passed by Esther and Job; he has given in as far as the 37th. the translation is, in general, very excellent. I hope that the Psalms, when properly corrected, will be printed separately; no good will be done to any extent, till the Scriptures are printed; therefore, God be thanked for the Calcutta Auxiliary Bible Society! Y. told me of the opposition to the measure at Madras. 'It must needs be that offences come, but woe to that man by whom they come.' I expect there will be a 'Huc and Cry' raised by the opposers at home to this society: but it is founded on a rock.

"I have been thinking much about a representation being made to somebody or other at home, (perhaps the Archbishop of Canterbury), on the subject of the want of Chaplains in India. As everything is in a state of tranquillity here, and the revenues [are] flourishing, perhaps it might be attended to. At Allahabad there ought to be a Chaplain, and at Futtyghur, and at Rewaree and Kurnaul. At Allahabad there are always two companies of Artillery, and a large society besides; and at Bewaree, and Kurnaul about the same. At Futtyghur, one company, and a large society of Commissioners, Civilians, &c. And at Benares, there is certainly need of a chaplain; there should also, at Cawnpore and Chunar, be one King's chaplain, at least at each station, or an additional Company's chaplain. I am told how little likely such a representation would be to produce the desired effect, but there is no saying. If you, the senior, were to draw up and sign something of this kind, and send it to the juniors for their signatures, it appears to me, it would certainly be attended to, especially if the King should recover, and the present ministers remain in office.

"15th. on the river. I have been so out of spirits as not to be able to write to you as I could wish, so delayed sending off this. I ought not however to detain the Society's money.

I fear a voyage to sea will be necessary to get me quite well. I was reduced so much that the doctors made me leave off mercury ; but they talk of making me begin again to use it, three times a day. They say, there is little or no danger in the complaint ; it may be so, but I would have my 'loins girded about' and my 'lamp burning.' I lament the falling off of the people at church, whilst I rejoice I am much comforted by the faith and love of the helpers supplied to me."

But notwithstanding the means used by Mr. Corrie for the recovery of his health, it pleased God still to afflict him. The medical men accordingly continued to prohibit his performance of any public duty for at least six weeks or more. During this cessation from duty, he took advantage of a summons to marry a couple at Coel, to perform the greater part of the journey to that place by boat on the river, and purposed to spend a short time at Coel for the benefit of change of air. Many days, however, had not passed over before Mr. C. took cold, and his 'frame began to sink and his spirits to languish.' He therefore decided on returning to Cawnpore, and proposed taking Agra in his way, having been engaged to solemnize a marriage there. But before he reached Agra, the fever returned upon him with great violence, so that he was detained on the road and reduced to a state of extreme debility. Some account of this journey is given in a letter.

TO THE REV. D. BROWN.

“Coel, August 27, 1811.

“I made a journey by water to this neighbourhood, and then by *dawk* to this place. We convened the settlement for public worship on Sunday, and had evening service with the family. They are very kind to me, and I hope I help to remove the prejudices of some against the cause we wish to serve, by bringing before them sometimes the other side of the question about missions. The commanding officer here is an intelligent man; he favours the Bible Society, as you will know. I have lent him a copy of Martyn’s Hindoostanee New Testament: he says that he will have it copied and sent to the Portuguese, drummers, &c. he is somewhat acquainted with Persian and Arabic, and expresses himself gratified by what he has seen of the translation.

“I ought to have written to Moonshee before this, but for a month I have not been near a post-office, except just in passing Futtyghur. I am greatly benefited by change of air, and hope my little flock are suffering no lack, through the kindness of Harrington and Sherwood. But I fear staying away longer than needful, and am now anxious to be at Cawnpore.

“Agra, Saturday, 31st. I have had a severe attack of illness, which laid me up on the road to this [place]. A whole day I was in a wretched Bazaar, and learned something of the value of home and friends to a sick man. But my mind was undisturbed.

“Lord, I believe thou hast prepared,
Unworthy though I be,
For me a blood-bought, free, reward
A golden harp for me.”

“I am confined to Colonel Bowie’s quarters, and was only just able last night to marry the young people. I am sorry

to find the Bible Society has been so little encouraged here ; but I cannot go out to see people on the subject. The surgeon here tells me, I must go to sea."

Yet after a few days repose, added to God's blessing on the kind attentions of his host at Agra, Mr. Corrie was sufficiently recovered to allow of his proceeding on his journey, and before his arrival at Cawnpore he found himself much recruited in strength. As, however, he seems now to have been convinced, that his illness was chiefly to be attributed to the frequency of his preaching ; Mr. C. considered it to be his duty to resolve to be more careful in that respect for the future. Still, with reference to that matter he remarks in his Journal :—

" I trust it is with a single eye to future usefulness that I purpose to be more careful of my health, and to be less engaged in preaching."

But when he was again settled among his flock at Cawnpore, Mr. C's purpose to be "less engaged in preaching," was but partially carried into effect. He writes, for example, under date of

" 18th. Sept. [1811.] I have been thinking of three separate courses of sermons. First, for Sunday mornings : to begin with man's ruin ; justification ; illumination ; separation from the world ; progress in the 'fruits of the Spirit.' Secondly, for the Wednesday evenings : a view of the church of Christ ; its establishment ; progress ; and final triumph in the world, notwithstanding the opposition of Satan : a course from Matt. xvi. 18., on the plan of Edward's History

of Redemption. Thirdly : to translate into Hindoostanee, to be read by James to the Hindoostanees, a Commentary on Genesis i : on the original state of man ; the fall ; the promise in succession, on to the history of our Lord in the gospels.”

And, again, in a letter :

TO THE REV. D: BROWN.

“Cawnpore, Oct, 10, 1811.

“ I could put twenty copies of the New Testament into immediate use, and we go on very lamely without them. Writing is slow, incorrect, and expensive. Nothing will be done to purpose, till we get printed copies in abundance. Three of the pious soldiers are learning Hindoostanee, that they may, as they say, be able to exhort the heathen. One of them is a superior young man, and very humble and unobtrusive. He has long wished to be able to talk with the Brahmins at a certain pagoda, near the river, where he goes often ; and purposes reading the New Testament to them, when he can get one.*

“ The Lord adds to us one by one, according to his promise. Since my return, three have joined the society, and all walk orderly. Our Hindoostanee worship was well attended last Sunday. Moonshee Fitrut is come back from Lucknow ; he yesterday gave me the 21st. chapter of Proverbs, the Old Testament is completed so far. I have given him a place of abode on the premises, and done every thing to induce him to go on quietly. This work will, I hope,

* After relating this circumstance, in a letter to Mr. Simeon, Mr. C. adds, “The Edinburgh Reviewers need not be alarmed, for he is a man of superior understanding, as well as superior piety, and will neither profane the temple, nor insult the Brahmins.”

be done in three or four months; and, please God to spare Martyn to put the finishing hand to it, will be the greatest work, as to utility, ever accomplished on this side India.

“ Beside my other employments, I have now to translate from Henry’s Commentary on Genesis, which serves as a Hindoostanee sermon on Sundays. I know nothing else you will desire to hear of, from this [place.] The miserable squabbles which disgust the world at this place, I am happy to know little about. Happy privilege to be ‘redeemed from a vain conversation,’—to be delivered ‘from the present evil world!’ O, for more power to proclaim aloud the year of release! My strength increases, but not a third in the way of public duty is done, that might be done. I preach twice on Sundays, and on Wednesday evening; and meet the society on Fridays. I hope to begin my weekly meeting with the Dragoons on Thursday next: but I believe it would be right for me to leave off, in that case, my present Wednesday evening engagement. But the three hospitals are sadly neglected; I can only visit those who are very ill. I dare not preach in the wards: my breast and side are on fire this morning, from last night’s exertion. Yet, the cold season being set in, increases my strength, and I have no expectation but of doing well enough, until the heat commences again.

“ We have had lately a remarkable instance of the freeness and fulness of redeeming love, in the case of a soldier’s wife, who died here. I am collecting a few particulars which I may send you.”

The “particulars” here referred to, do not occur in Mr. C’s correspondence or Journal; but a notice of an interview he had with a dying soldier a short time before the preceding letter was written, may not be omitted:—

"Yesterday evening I went to the hospital, to visit J. he has been ill some time. He considers himself in a decline, and indeed, seems to be so; he began by saying, that 'he felt very composed in his mind, looked upon the world as done with, and no longer any thing to him, and would be happy, if it were the Lord's will to take him to Himself.' I asked him when he supposed the Lord began to make him a partaker of His grace? He said, 'it was at Chunar he first began to consider, and there he became somewhat enlightened, but lately his mind had become more confirmed and strengthened.' Not wishing him to be deceived, I reminded him of some improprieties since he left Chunar: he acknowledged 'that he had been often led astray, and found his heart often going wrong; but for these things he was heartily sorry, and hoped by the grace of God to prevail against them: indeed, for some months past, he had been more alive to religion than ever.' I asked him the ground of a sinner's hope towards God: he replied with some cheerfulness, 'only the Lord Jesus Christ.' I asked what he expected Christ would do for him: he said, 'to save him, and make him a partaker of salvation with the saints in glory.' I pointed out the meaning of the word 'saint,' and asked him 'if he considered that Christ, if he saved us, would make us holy, and that heaven was the enjoyment of a holy God, and therefore, a happy place.' He said 'that even now he was happy only when sin was subdued within him; and to be freed from sin in heaven, would be complete happiness.' "

Amid labours such as these, Mr. Corrie writes:

TO THE REV. J. BUCKWORTH.

"Cawnpore, Oct. 30, 1811.

"I am recovering from an illness, that has nearly laid me

aside, ever since the 24th of April last. The Lord my healer, I hope I may say, renews my spiritual strength, as the outer man is brought low. It was brought on by undue previous exertion. I trust I am taught that this is not the Lord's will. Without a miracle, we cannot hope our flocks will be fed with the bread of life after our decease; to abide with them is, therefore, most desirable, and to use the means for preserving health to minister among them, necessary.

"You will have heard of the establishment of an Auxiliary Bible Society in Calcutta. Doubtless the night has passed away, and the true light is now arising upon India. Mr. Martyn is gone for change of air, hoping to recover health, and, perhaps, avoid the threatened beginning of a consumption: he was at Shiraz, in Persia, on the 26th of June; and is at work on a Persian translation of the New Testament. His translation of the New Testament into Hindoostanee, is just put to the press; we greatly long for this work to appear. You know, he was assisted by a learned native,* who passed six years in England, and is well acquainted with the English language also. The translation of the Baptist missionaries into Hindoostanee, is really too defective to be useful to any extent. You will not accuse me of depreciating their labours: 'I speak the truth in Christ.' I have the greater part of their work. The Christians about me lay it aside, and prefer the parts of scripture they have of Martyn's translation.

"The above [mentioned] learned native is living on our premises, and goes on translating the Old Testament; in any difficult passage he consults me about the meaning. He has translated to Isaiah, and is now engaged on that book. This work, please God to spare Martyn to come back to correct it by the Hebrew, will be a glorious work for Hindoostan Proper. This part of India is still without a translation, except that of the Baptist missionaries. Two

* Mirza Fitrat.

of these missionaries have gone to Agra: I was there lately and saw them; they had not then got quite settled. The natives of that quarter are very independent and fierce in their manners, the Mahomedans especially. You have heard of the population of India, but can have no idea of its immensity unless you saw it; so that a man may visit I cannot tell how many villages of three hundred, four hundred people and upwards, in a circle of six or eight miles: there seems, therefore, little need of itinerating according to your idea of the word; but you may think to how little an extent all that the whole of the missionaries now in India can do is likely to be felt. Yet the day, I am certain, has dawned that will never set till all India shall see the glory of the Lord.

“Of my own proceedings, I have little to say; my native school consists of ten; four of whom can say the whole of Watts’s scripture catechism (but indeed one of the four has just left me to go to his friends who live far away). I read the scriptures and prayers in Hindoostanee with them in the school-house every morning, and am helped greatly in these exercises, by the youth I have mentioned, of European descent. Since September, we have had worship in Hindoostanee; in church on a Sunday afternoon, fifty or sixty native Christians sometimes attend, and usually thirty or forty; my own people have learned to sing translations of psalms and hymns to English tunes: they are very fond of them, though I know the poetry is very poor: I hope an Indian Watts may be raised up ere long, to regulate the psalmody of the Indian church.

“You would wish to know what success I perceive in the midst of our labours. Of the Europeans, about fifteen or sixteen have been added to our society during the last year: of the natives, I cannot speak so certainly. One servant of our own has been piously inclined sometime, and I hope he is now a decided character; and one, whom you would call a footman, who used to have all the vanity and foppery of that

class at home, is become attentive, not only to his employment, but serious in worship, and diligent in reading at leisure hours. I have a particular regard for this youth, and shall greatly rejoice in his turning to God: he is married, has good natural talents, is of a pleasing appearance; and though one is often short-sighted and deceived, I fancy he would make a good missionary, "if he had a heart to it, which I often pray may be granted him.

"I must not forget to tell you how happy I am at my beloved sister's having commenced a school for native christian girls. She has so far mastered the language as to be able to read Hindoostanee easily, and to understand it pretty well. The little girls work as little girls do at home, and say a lesson, and learn the Assembly's shorter Catechism, which I translated long ago, and by frequent corrections have got nearly worthy of printing. These things were hardly ever thought of for women in this country: now and then among the Mahomedans, a woman is found who can read, but I have not heard that this is ever the case among the Hindoos.

"At leisure hours, I am abridging Milner's Church History, and have finished the first two centuries, and even translated about half the first: the scholars I have had so long are growing great lads, and want something now beyond mere school-books: one is a promising boy, and the others are as children at that age usually are."

The expectation which this letter shews Mr. Corrie to have entertained of his recovery from the illness, under which he had been suffering during the preceding six months, turned out not to be well founded. Although he had latterly been somewhat more attentive to his health, yet the disease of the liver now returned upon him with increased severity,

and altogether laid him aside from public duty. Yet in a letter to Mr. Simeon, dated early in November, 1811, Mr. C. writes :—

“ One expression in it [a letter from Mr. S.] has brought before me an entirely new train of ideas respecting my duty in the ministry. You express thankfulness, that you are enabled to do the little you do now, compared with former exertions. I perceive it is an inexpressible favour to be employed in the Lord’s service at all ; and instead of being uneasy at not being able to do more, I ought to be thankful for some health, and inclination to do something ; and when health is withdrawn, it is as much a duty to *suffer*, as in health to do, the Lord’s will. Alas ! I seem to arrive so slowly at proper views of divine things, that opportunity is gone before properly understood.”

With reference to a friend, who after having decided on going to India as a chaplain, changed his mind, as the time for his leaving England approached, Mr. Corrie adds :—

“ Mr. L’s family I know, and regret that he has withdrawn his hand from the plough. It is true, that the pain of separation from relatives, and dear, dear Britain, can be known only to those who have endured it ; but truly an hundred-fold recompense attends it. No one can understand the pangs I endured, at times, between the time when first, in your rooms, the idea of carrying the gospel to heathen lands took possession of my mind, and the period of my leaving England. Yet dear as all the places, persons, and privileges enjoyed at home still are, I would not return to them on any consideration I am at present acquainted with. Here the light of the glow-worm even is splendid, so gross

is the surrounding darkness ; and every stone put into moral order is so much rescued from chaos."

The following extract from Mr. C.'s Journal will explain the nature of the communings which he held, at this time, with his own heart :—

"Sunday, Nov. 17th. I am prevented this day from [attending] public worship. O, that I were more alive to the importance of the ministry, and more fitted for the sacred duties of it. I do not lament, as I ought, the interruption of any duty, nor am humbled, as I ought to be, under the mighty hand of God. I think that the world and the fear of man have less hold, [of me] but am afraid it is more from a spirit of misanthropy than faith. I see the folly of natural men : I feel the best of creatures [to be] miserable comforters ; I fear I despise them, rather than look above them to God. How deeply do I perceive and feel, that nothing but the power of God can make me 'a right spirit,' or 'create in me a clean heart.' May the Almighty God, the Lord, whose office it is to quicken the souls of men, renew my whole body, soul and spirit, and command a blessing upon those around me, who all need his influence as much as I do myself ; some to be converted, some to be guided in the narrow way ; one and all to be fitted for heaven !"

The continued absence of Mr. Martyn from India, induced the government to appoint another chaplain to Cawnpore, without, however, superseding Mr. M. This, therefore, left Mr. Corrie at liberty to proceed to Calcutta, for the purpose of recruiting his health. As, however, it was not unlikely that the new chaplain might think it his duty to confine his ministrations exclusively to the Euro-

peans at Cawnpore, it became desirable to provide for the carrying on of those missionary operations for the instruction of the native christians and others, which had been originated by Mr. Martyn. The idea of training up a class of scripture-readers for that purpose, presented itself to the mind of Mr. Corrie and his friends at Cawnpore : and in this they seem to have anticipated a project to the same effect which had been about that time adopted by the Society for Missions to Africa and the East, at the suggestion of their corresponding committee in Calcutta.* With this purpose in view, therefore, Mr. and Mrs. Sherwood had for some time been learning the language of the country, and had been teaching a class of natives and half-castes to read the Hindoostanee, that these might become readers of the word of God to their heathen, as well as to their christian brethren. It was with reference to this, among other matters connected with his removal from Cawnpore that Mr. C. writes

TO THE REV. D. BROWN.

“Cawnpore, Dec. 3, 1811.

“I do now purpose, D.V. to bend my course to Calcutta, at the close of the cold weather ; which will be just two

* Proceedings of the Society for Missions to Africa and the East, Vol. iii. pp. 238—242, 426.

months from this. A constant head-ache oppresses me, and makes it necessary to avoid the violence of the hot winds ; but I could not be better even in England, at this season, than here ; and till E. arrives, I cannot move ; and he will not be here till relieved by the Chaplains from below. Your letter of yesterday rejoiced us all exceedingly—the reading scheme I had determined to pursue, to the utmost of my ability. We had prevented your views on the subject, by measures for continuing the gospel here. One of the Christian youths that has been with me almost five years, has been induced of his own accord to offer himself to this work. He seems truly pious, and labours indefatigably to qualify himself to teach others. He is about twenty years of age, and under the management of the Sherwoods will be one of your first readers. Another of the boys is better qualified than the above, but is not old enough ; he gives every evidence of seriousness. Another of the boys is as forward in learning ; but I have no hope at present, that his mind is at all under the influence of what he learns. I have seen no occasion for any Committee for the management of this affair. Take the whole management of it yourself ; especially as the less that is said of it among the English the better. No one can find fault with me, or any individual, for supporting readers ; but the Alarmists would be up in arms, if they heard of supplies from home, appropriated to such a purpose.

“ I know not how to account for the story of the Pilgrim. I was asked about such a book by some Natives, when I was at Chunar : I think it must be a work of a former Roman Catholic Missionary, of whom I have heard, and who seems to have been a true Evangelist. I know the Christians of Bettiah have a book, written in the way of a Dialogue, in which the errors of the Brahmins are refuted. The Pilgrim, by Mrs. Sherwood, I translated in part, but Fitrut got so angry with it at last, he would not go on ; and the copier, who is a Hindoo, said he should be obliged to give ten

rupees in a feast to the Brahmins, to atone for his fault in writing such a book. . . . Fitrut is to-day employed on Isaiah lxiii. He has for some time been very much out of humour; a perfect comment on the apostle's words, 'hateful and hating.' I let him fume, till his ill-humour is evaporated, when he becomes humble. He has been in to-day, to beg he may go with me to Calcutta. 'In heaven or in earth, he has none but me to depend on; and he cannot be happy if I leave him behind.' I told him I have no authority to take him down, and no boat-hire to give him. He said, 'he would pay his own boat-hire, if you should not see fit to give it him, when he got to Calcutta.' I told him, 'he must not expect anything of the kind:' and so he left me. The Roman Catholic Priest is over from Lucknow, and seems greatly altered from last year. He now professes to be desirous his people should be taught to read the Scriptures; and I hope we shall get something established under his inspection. It is true he has little appearance of serious religion; but he affects at least great indifference to the sign of the cross, &c., and may serve as a drawer of water for the temple-service. He has taken away a copy of Genesis for himself, which, he says, he will read and expound in church.'

And in another letter to Mr. Brown, of somewhat later date, Mr. C. observes:—

"We have been expecting to hear from you about the reading system, and especially we have been longing for news about the printing of Martyn's Translation. Mr. E. is on his way to this place, and will be here about the 10th proximo. The work we wish to carry on will, I fear, suffer, especially among the Light Dragoons. There is a little leaven evidently implanted there; some of them begin to assemble for reading and prayer; but they are only as children beginning to walk, and I see no one to take them by

the hand: but the Lord will provide. We are got into a plan that promises well, if pursued. I say *we*, for you know my helpers of the 53rd; and Mrs. D. of the Light Dragoons, has been induced to offer herself to superintend the school of the Light Dragoons. I have added questions and scripture proofs to the Church Catechism, which the children are getting off. At Christmas, we had the children of both regiments at church, to be catechised, and my sister gave them tea and cake. We had several to see them, and it was the most festive day that has been known here. "I am sure I have never felt so attached to any place as this; yet it appears to me that I should not remain here. The Hindoostanee worship will be carried on under the inspection of Mr. and Mrs. Sherwood. The youth I mentioned labours diligently to qualify himself for instructing the children and women, and appears more and more devoted to the work in spirit and in truth. At this time there are on these premises (i. e. on Sherwood's farm) about twenty children learning to read the Hindoostanee gospels. We are greatly perplexed for books for them, though no time has yet been lost with them.

"I am beginning to pack up Martyn's books; but have not disposed of his house yet. Indeed I am loth to think he will not come back to this place; you well know how much the funds of the Bible Society may suffer if there be no one here to recommend the subject: and, indeed, the disposition of the British in these parts, in general, towards the evangelization of India, will be no little affected by the opinions held at this large station. This makes me greatly desire Martyn's return hither. But have you, or has any one in Calcutta, heard from him lately? We have begun here to lose our care for the objects of his journey, in the care for himself."

Respecting the progress of the translation, Mr. C. adds:—

"Fitrat left me about New-year's-day, for Benares, and

parted by no means friends. He was at Lucknow, July, August, and September: in October he came back and went on well with his work till November 20th, he then came to say, he wished to go to Benares, I begged him to finish Isaiah, of which only a few chapters remained. He wanted to borrow money also, which I refused, as I know he is not in want, but has many hundred Rupees out at interest. He went on sullenly till the end of the year, doing only the few remaining chapters of Isaiah. I wished him to have 100 Rupees for forty chapters, which he refused: so at length I was obliged to say, 'I should expect the whole to be done in four months'. He then asked, if his salary was not to be continued till Martyn's return? I told him, if he would stay and help me in my Catechisms, &c., his pay should be continued, but that I could not think of going on in the trifling way he had been doing lately. He then talked of applying personally to you, with a vast deal of nonsense about sharing in the profits of the Translation, &c. I told him, you had not sent for him; that he must not expect boat-hire, or any indulgence from you: and thus we parted. I have sent him this month's salary through Mr. Robinson, but hear nothing further of him or of his Translation. I have got the whole of the Old Testament from him to the end of Isaiah, and bound up in small volumes.

"You will by this time have heard of or seen Mrs. H. They were here the first Sunday in the New-year. I preached on the uncertainty of life, not knowing she was in church. The subject affected her greatly, but she was in a most heavenly temper of mind. I fear her end is near. May my end be like hers! O, how little can the world spare such lovely examples of piety; but he who gave her as a light for a season, can raise up other more numerous instruments to shew forth His praise.

"When we shall be able to leave this I cannot say. I have five months' leave of absence from the 10th of February."

But before Mr. Corrie left Cawnpore, a portion of his European congregation was called into active service, by some disturbances in Bundelkund. It was on the day before Christmas-day that he parted with the soldiers who were members of "the society," so often mentioned; and in recording this circumstance, he adds that many of them were persons whose "light so shone before men," that, he trusted "glory was brought to God thereby." He seems to have been much depressed in spirit on the occasion; and was made more deeply sorrowful by the intelligence which reached him early in the following February, that some of his military friends had fallen in an unsuccessful attempt to gain possession of Calinger, an extensive hill-fort, about 150 miles from Cawnpore. Mr. C's first impulse, on hearing of this disaster, was to proceed direct from Banda, (where he then happened to be) to the scene of action, for the purpose of attending to the wounded men; but being unable to obtain any "help for the journey," he reluctantly returned back to Cawnpore. He states himself, however, to have "felt as if he had neglected his duty; or, at least, had been sadly deficient in Christian love." He, therefore, writes, on the 11th. Feb. 1812:—

"I had prepared all to set off into Bundelkund on Monday [Feb. 9.] when news came of all being settled.

"God grant that the impression made on some may be

lasting ! And, O, may I have grace to give myself to follow the Lord fully, and to be ready to every good word and work ! I have been considering my unprofitableness this morning, and have much reason for deep humiliation.'

And under date of Friday, Feb. 13th. Mr. C. observes :—

" From the conversation in the Society this evening, it appears that most of the men had their minds exercised with thoughts of death during the late march. A. H. sent word ' that his mind was more refreshed with the considerations of the grace of God, and love of Christ, than ever he experienced before ; that one morning especially, whilst marching along, he felt such a hatred and weariness of sin, that the hope of being speedily removed from the seeing, hearing, and feeling of it, was highly agreeable to him.' Here was real and rational courage."

The chaplain who had been appointed to supersede Mr. Corrie at Cawnpore, having arrived toward the end of February 1812, and entered on the duties of the station, Mr. C. made immediate arrangements for his journey to Calcutta. He lingered for a short time in the hope of being able to see some of the soldiers who were expected back from Callinger, but failing in this, he left Cawnpore on Friday the 28th of February, having first placed four native youths and a native Christian reader under the direction of Mr. and Mrs. Sherwood. The young person of European descent, of whom mention often occurs in the preceding Journal and letters, accompanied Mr. C. to

Calcutta, in order that he might there follow out the study of Greek and Latin, with a view to his being afterwards employed as a missionary. Respecting the religious condition of the native congregation which Mr. C., left at Cawnpore, he observes, under date of March 1, 1812 :—

“In September last, we began Hindoostanee worship, which has been attended sometimes by fifty or sixty, but irregularly, and generally by about twenty-five. I have read among them Genesis, with the Gospel of St. Matthew. Left Goon* reading Exodus, and the Acts. I had translated Henry’s Commentary on many parts of Genesis, which is left with Mrs. S. Some of the women had learned more or less of the shorter Catechism, and one the whole of it, and had been baptized and married : several of the people manifested great concern at my coming away. I ought to feel more thankful, and may well have great searchings of heart on my own account. I have done much duty as to *quantity*, of late ; but have much cause for humiliation in respect of the formal manner of doing it. O Lord ! enliven me, and let me be enabled to profit by this journey ! Enable me to be a witness for Thee in every place ; and to fit myself for further usefulness by due observation of Thy providences ! Restore me to health, if it be Thy will, that I may shew forth Thy praises !”

As Mr. Corrie was now passing through the scenes of his former labours, some portions of his Journal are subjoined.

“March 8. Above Mirzapore, last night, when on shore, I observed a Brahmin at his devotions, and wished to enter

* A native Christian reader.

into discourse with him. After some questions, I asked him, 'What benefit he expected from his devotions?' Another Brahmin answered, 'What but that Narsingha should supply food to fill his belly.' I observed, 'that many who never made *poojah** were supplied with food : ' He said, 'If any would make *poojah* he might serve us, and we would provide for him ; but they that lived there by themselves made *poojah*, and Narsingha provided for them.' But I asked, 'In the world to come what do you expect from your devotions?' To this he answered, 'Who knows what will be in the life to come?' One of my Dandees on this said, 'Sahib asks about your Shasters and your religion : he is a Brahmin among the English as you are : he marries, says his prayers, and gives to the poor as you do, if not, why should he enquire about your religion, who else of the English would enquire ?'

"15th March. I have to-day been officiating to the congregation in the new Church at Secrole : on going, had felt thankful for being permitted to worship in this place, and prayed that it might be indeed a house of prayer. O may the Lord grant a blessing to his own truth, and bring many sons unto glory at Chunar ! On Wednesday, had public worship at Church for the English and Hindoostanee ; many attended. I was grieved at the spirit manifested by Mr.— and others there. The bitterness of their spirit is what I lament, and their contempt of all subordination. O may my own soul be more attentive to obey my Lord in spirit and in truth ! I seldom enjoy nearness to God : I do not walk closely with him, but suffer company, reading, and undue indulgence of myself to interfere with time of devotion. Lord, I beseech thee to enable me to lay aside every weight, and to run, looking unto Jesus !

"Sunday, March 22nd. At Chunar, Serjeant Williams' wife, on my asking her if she yet knew the way of accep-

* * Worship.

tance with God, answered, 'It is through Jesus Christ: He is, indeed, himself the way; and I continue day and night in the consideration and expectation of his mercy.' At Buxar, an old woman who seems in a dying state, on my asking her how sin could be forgiven, said, 'Surely in no way but through the Lord Jesus Christ; He took our nature upon him, and endured suffering and death for our sins, and now through the mercy of God we shall be saved.' I asked her what she thought of the employment of heaven? She said 'She should there see the Lord Jesus, and love and worship him for ever; and that those who do not love and worship him on earth cannot enter heaven.' "

In a letter to Mr. Brown, dated 6th. of April, after mentioning several of the foregoing particulars respecting the state of things at Chunar and Buxar, Mr. Corrie adds :—

"During the short stay I made at Gazeepore, I could find never a vestige of dear Martyn's labours. One man expressed great love for his former pastor, but lamented that all are fallen into decay. Perhaps the latent spark may again be lighted up, if they again come under 'the joyful sound;' but, O, what are they doing at home, that none are found to come and help us?"

The recurrence of his birth-day was not forgotten by Mr. C. as an occasion for self-examination and thanksgiving.

"April 11th. Yesterday, I was thirty-five years old; the day did not pass unnoticed, though I fall sadly short in the spirit with which I would serve God at all times. I praise Him who hath kept me wonderfully of late, so that though I am conscious of many falls, yet he hath raised me up, and restored

my soul, and made me watchful : I have devoted myself anew to the Lord my Saviour, and hope my conscience witnesses truly that to me to live is Christ, though in no one duty do I live as I ought : the heathen especially I would live and die with. I praise God who renews my bodily strength : to Him would I surrender myself. O give me to live more simply by faith in Jesus, and to live a life of closet communion with the Father and the Son ! ”

In a like happy and watchful spirit, Mr. C. continued to pursue his journey :—

“ Sunday, April 19th. During the last week, I have been in the Muta-bangha Nulla, * the shore on either side presents a gaudy, flattering view ; I have in general been enabled to keep in mind the harbour of eternity, and trust to attain to the desired haven through the abounding grace of God the Saviour. This morning I was a good deal favoured in prayer ; may the savour of thy grace, O Lord, remain with me ! O how much to be desired are thy courts : how happy the men who, with joyful experience of thy grace are always praising Thee : one day, O Lord, in thy heavenly sanctuary, O how will it blot out the remembrance of all the trials and conflicts attending this militant state.

“ Tuesday. From the very winding course of the stream, we are not yet at Chinsurah : I hope to reach there this forenoon : yesterday I was unable to attend to any thing, and am much the same to-day : the journey thus finishes miserably. I forget mercies in a manner that ought to humble me exceedingly, and become in consequence, a prey to temptation. Instead of being thankful for preservation &c., I kick against the hand that upholds me, so that I

* One of the channels which connects the Ganges with the Hooghley.

must close with acknowledging it to be 'of the Lord's mercy that I am not consumed;' and 'what shall I render unto the Lord?'

"22nd. Arrived yesterday about four at Chinsurah, and passed the evening with Mr. Forsyth: learned many gratifying particulars from him respecting the progress of the gospel; and had much profitable conversation on the signs of the times. O may I have that preparation of heart which is from the Lord, that my journey may not be in vain! Thanks to the Lord, who healeth my bodily infirmities; and I trust, my spiritual ones also. O may I have grace to give myself wholly to him!"

CHAPTER X.

CALCUTTA.

ON the 24th of April 1812, Mr. Corrie arrived in Calcutta, and took up his abode with Mr. Thomason. He found his friend Mr. Brown in a very debilitated state of health. During the preceding six months, Mr. B's strength had been manifestly failing; but now his illness had assumed so threatening an aspect, that a sea-voyage was recommended as the only human means, that promised to ward off the danger of death. Mr. Brown accordingly consented to make trial of that remedy; and having expressed a great desire that Mr. Corrie should accompany him in the voyage, the two friends left Calcutta early in May, and on the 14th of that month, embarked on board the *Dover Castle*, with the intention to visit Madras. The first effect of the sea-air was beneficial to both. Respecting his friend, Mr. Corrie observed :—

“ Mr. Brown, since his coming on board is much recovered, though still very weak. He has, at times a great deal of his former wit, and sound sense in conversation. He observed, that he had generally found considerable scrupulosity attended with little understanding, and some defect in morality.”

This record is dated on the 17th of May: and on the 30th. Mr. Corrie writes:—

“ Many events have taken place since writing the above, which I would remember. We lay at Saugur till the 23rd. during that time I was much occupied about Mr. B. and cabins, &c. I had time, however, to get near some of those around me; our discourse was all upon religion: on the 23rd., we weighed anchor, and went down to the first buoy: on Sunday the 24th, owing to the confusion attending heaving the anchor, &c., we could not have worship. I employed myself most of the morning in reading Paley's Sermons. Mr. B. was too ill to attend to any thing; about 2 o'clock on that day, as Mr. B. and I were talking, we perceived the ship to touch ground; and, after two or three scrapings of that kind, fairly stick fast: all appeared alarmed on deck; the masts were ready to go over-board, and the decks began to heave: during this time the rudder broke off: in about half an hour we were carried into deep water, but obliged to anchor, the ship being unmanageable: she was found to leak, and all hands ordered to the pumps: on her first striking, Mr. B. quietly observed, “ It is the Lord, let him do as seemeth him good; ” then quietly putting on his clothes, we came up into the captain's cabin, and remained there all the time: on Monday, we attempted to float up with the tide, but the wind failing, the ship went toward the sand, and the anchor was lost: in consequence of this all became dismayed, and it was recommended that the Colonel and Lady Elizabeth Murray, with Mr. B. and myself, should go on board the pilot schooner; we went accordingly, but here great troubles awaited us. Mr. B. fainted through fatigue; and as there

was only one private cabin, he would not take it, but remained on deck the whole of that day and night, and till the evening of Tuesday, when we were taken on board the *Baring*: here we had a quiet night, and next day Mr. B. appeared quite revived; but the following night, having got chilled in his sleep, he arose very unwell, and from what I observed, I first began to think he would not recover: on Friday, we got up to *Fulta*, where Mr. B. again appeared better, but having been worse during Saturday night, he resolved to come to *Calcutta* on Sunday, where he now is, in a very weak state, at Mr. Harrington's. During all these changes, I have felt little of either hope or fear, pleasure or pain; the plague of a hard heart has seized me. God grant me never to think well of myself, till I can feel more of his hand in my daily history! This insensibility began on going on board the yacht, where my retirements were interrupted, and my time broken up; being hourly with Mr. B., and constantly on the watch to wait upon him, destroyed my time on board; and now, O Lord, I would return to Thee, do thou quicken me, as thou art wont! I found the evening prayers in church very grateful on Sunday, and the sermon suitable. God! I thank thee for these visits: O enable me to remember them thankfully! The general temper of Mr. B. was deep humiliation; the penitential psalms he said were just suited to him, and often he praised God for his word, and for the record of his dealings with his saints: often he said, 'the Lord's will is best; His way is best, His time is best; He doeth all things well!' He said, 'a man does not know the wickedness of his heart till he grows old:' he had been more sensible of Satan's attacks during the last two years than at any period of his life: the Office for visiting the Sick he often read, and expressed his feeling of how suitable it was."

Fatigue and exposure to the weather, added to the want of sustenance proper for an invalid, so worked

upon the exhausted frame of Mr. Brown, that notwithstanding all that medical skill and the attention of friends could do for him, he closed his mortal career within about a fortnight of his return to Calcutta. As regarded Mr. Corrie, his health still required that he should try the efficacy of a sea-voyage, and therefore he made arrangements for embarking for the Isle of France, at the beginning of July. In the meanwhile, however, he was occupied in various clerical duties, and paid the last tribute of affection to his deceased friend, Mr. Brown, by a funeral sermon preached in the Presidency church. With reference to this and the circumstances connected with his intended voyage, Mr. C. remarks :—

“Diamond Harbour, ship Bengal, merchantman, July 5, 1812. Since my last memoranda, how many striking events have occurred, and how little, alas, improved !

“On the fourteenth of June, Mr. B. departed this life. I have learned, from this event, the absolute necessity of keeping the mind in a humble, waiting posture. Lord, may I watch and pray, and have patience to endure, that I may inherit the promises. I have had frequent public ministrations ; amongst others, preached on the twenty-fifth in the new church, a funeral sermon for Mr. B., it had the effect of removing prejudice from the minds of some ; the enmity of—— is too apparent, but he can go no further than permitted. O Lord, look in mercy on the congregation at the new church, and take not the light of thy truth from them ! The frequent calls into the heat, with many interruptions, rendered it needful for me to seek change, and behold I am here, I think by the will of God. I hope

to get rid of the disease of the liver, but the failure of my lungs, I am conscious of, will not be so easily repaired.

"I am in the Lord's hands. Agra seems on all accounts best fitted for me, presenting less labour among Europeans, and more opportunities of schools, &c. among the natives. Lord, bring me thither, if it be thy will !

"July 12th. I have been detained here beyond my expectations; my mind generally at peace through Jesus Christ. I have humbled myself, and renewed my repentance, and trust I am at peace through the blood of sprinkling. During the week have had many conversations with P.; and, I hope, with good effect; he has been extracting the passages that refer to Justification, and said last night, he is determined to give the subject thorough consideration. In prayer I have had more freedom than on shore, and have been led, from reflecting on God's care of his church, to pray for the enlargement of it in India.

Whilst detained on the shores of India, Mr. Corrie received a letter from Mr. Buckworth, which called forth the following reply:—

"July 20, 1812.

"A letter of your's without date, reached me yesterday, and delighted me much. I have had many apprehensions respecting your continuance in this 'vale of tears:—'fears for myself and for your flock and family, not for yourself. I trust that as it is better for us that you should remain; you will be given to us for a season longer.

"You and I have both erred in excess of labour; we know who hath said, "I will have mercy and not sacrifice." I do not, however, regret having done what I could. It is here, I trust, we do not presume in expecting pardon for our iniquities; and though we might have served our generation more effectually by simple dependence on the promised blessing, on quiet unconsuming labour, we may hope when

our head is laid low, others shall enter into our labours. The prospect in this land is indeed very discouraging on this head. Government continues its determined opposition to every thing tending to bring the light of the Gospel before the heathen. It is now, also, a melancholy consideration that so many of their native subjects, bearing the Christian name, are left to 'perish for lack of knowledge.' Would to God something might be done on this subject in the new settlement of the Charter! Surely the religious public at home, will make an effort to bring the circumstances of the Indian Church before Parliament.

"I am highly gratified by the account of your young friends who have devoted themselves to missionary labour. 'Say unto them, be strong, fear not.' How earnestly do I wish a way were opened for them to this land; how gladly would I hail them as brethren; but, unless they could come in some way accredited from home, such is the state of things here, I could not serve them much. There is no hindrance cast in my own way, but such as the Gospel meets with every where; but what I mean is, that very little could be done to procure the consent of Government to their stay, unless they had leave from home. By the Charter, the Company ought to have schoolmasters as well as Chaplains for their European regiments; could none of the London friends procure schoolmasters to be sent here? Mr. Thomason is greatly in want of an assistant in the old church, Calcutta; could not one of your young friends get ordained, and come over to us? Whilst Mr. Brown was alive, Mr. Thomason had help; now he stands alone in Calcutta. Besides, the 'Society for Missions to Africa and the East,' want to send a missionary to Ceylon, a most important field of labour. I would urge their coming to this land, if a way were opened, in preference to Africa, because here the natives are not sanguinary, and the land is under European government; and also, because though I have lost my health, and others also, yet I think another who should follow my

advice might here live to the age of man, notwithstanding the difference of climate. Mr. Desgranges destroyed himself; 'the zeal of God's house ate him up,' I think may be said of this member of Christ, in his measure; and the same of beloved and honoured Martyn. Notwithstanding the opposition of Government, a work is working in this land, which the despisers wonder at, and know not how to resist. The public sentiment appeared gloriously on the foundation of the Calcutta Auxiliary Bible Society; even those who oppose officially, saying they obey orders from home, cannot resist the Christian argument in behalf of the many already baptized. Missions have uniformly been discouraged by the British government here, yet we find ten or twelve thousand converts among their subjects; and now many, very many of our British fellow-subjects here are awakened seriously to their own state, and to a sense of the duty we owe them. Some young officers, I know, have schools in their own house, where they educate the native christian children they find about them. At every European station, there are some of these children. One married officer and his lady have collected about twenty, and pray with them in Hindoostance every morning. Let these considerations, my brother, excite a spirit of prayer for us here; among your young brethren, at your quarterly meetings, make mention of our affairs, that we may have a place in your joint supplications; and God grant that some of them may be led to offer themselves to the help of the Lord!"

Then, after mentioning some particulars respecting the state in which he left his flocks at Cawnpore, Chunar and Benares, and which have already been related, Mr. Corrie proceeds:

"What a dreary waste from Benares to Calcutta! There are indeed, several worthy individuals in that place; but

“ The sound of the church-going bell
These beautiful plains never heard ;
Never sighed at the sound of the knell,
Nor smiled when a sabbath appeared.”

Mr. Martyn^s is in Persia ; I heard from him, dated March 20th from Shiraz ; he had finished a copy of the New Testament, and of the Psalms, in Persian, and was employed on the book of Daniel : he purposes going into Arabia, to prove specimens of Arabic translation, before his return. I baptized four converts a few days ago, the fruits of a Native brother's labours, who possesses good ministerial abilities, and promises great usefulness. Of the Baptists, I may speak in a body. Their chief success is in Calcutta, where some, in most months, are added to them. They have some brethren at Agra ; some at Dinapore, or Patna (which are close together,) but I hear of none persuaded by them except a young officer, who was awakened by some means at a distance from Christian society, and having none that he could advise with, wrote to them ; and from one step to another seems now disposed to join them. He has been persuaded to pause. Their labours in Chinese and Sanscrit are valuable, because they have proper helps ; but their other productions are inferior. Of those who have joined them in Calcutta, it is no disparaging of their individual worth to say that they are mostly of inferior rank. I hesitate not to say, they prevail by legal considerations for the most part ; and I lament that their prejudices against the Church of England will not suffer them to take one step beyond their own narrow enclosure. But may the work of the Lord, as far as it is His work, prosper in their hands, no less than in ours : and may we all be found one in Christ Jesus ! For myself, I write this on board of ship in Saugur roads, at the entrance of the river leading to Calcutta. I am going to sea on account of a liver-complaint, which has afflicted me now upwards of three years, and does not give way to medicine. I am told, it has not yet injured my constitution,

but ministerial labours completely counteract the effects of medicine, so that I can only hope for a cure from rest and change of air. I feel it a duty to try these ; and for this purpose, came down from Cawnpore."

Scarcely had Mr. Corrie put to sea, when he again had to encounter the perils of the deep. Writing on the 31st July, he remarks :—

"On the 27th it began to blow a gale, which continued the whole day with great violence : and though its violence abated in the evening, it has been blowing weather ever since. Yesterday, we were obliged to heave overboard 370 bags of rice, it having got damaged from the water we shipped continually, and gave the ship so great a lurch that we were afraid she would sink, the pumps not being able to keep her clear. On Monday especially, our danger was apparent, and my mind was at first a good deal discomposed. I retired to my cabin, and on a review could say that I have not wasted my health in self-pleasing, that however mixed my services have been with sinful motives, yet the furtherance of the gospel has been my chief aim, and now I am here seeking renewal of strength, much against my own inclination ; but at the urgent importunities of friends : and if it please God to restore me, I intend no other work or way but to serve Him in the gospel of his Son. Such reflections encouraged me to draw near with faith to God in Christ. I was favoured with freedom of access, and by prayer and thanksgiving, was enabled to 'cast my burden on the Lord,' and to hope for and expect the preservation afforded. I, at the same time, devoted my body, soul, and spirit anew to the service of God my Saviour ; and I do now renew that dedication, and purpose through thy strength, O blessed Saviour, to know nothing, and follow after nothing, but the knowledge of my Lord Jesus Christ, and the diffusion of his blessed truth."

"August 3rd. The wind still boisterous, and often stormy ;

this destroys our comfort with the poor attendance we have on board. I endeavour to improve my mind by reading and conversation with —, who seems to come more and more into true notions on religion; may grace be vouchsafed him, that he may feel their importance, and rest upon them! During yesterday and to-day we have been returning to nearly our former way; the wish of putting into some port has been much present with me, and the hope of being able to return, without going to the Isle of France, has made me too anxious. O Lord, give me grace to be submissive to thine appointments! I know not what is best: thou, Lord well knowest: O direct, controul, and support my soul! The sight of the raging sea, which at times made me feel powerfully the presence and majesty of God, ceases to have that effect: because others apprehend no danger, I am ready to conclude there is none, and so live without that looking unto Jesus which is my duty and my privilege. O Lord, though to human apprehension danger is not nigh; yet my life is in thy hands, and thine are all my ways; and in the practice of these words I desire to live and die. Amen!"

Owing to this stormy weather, contrary winds, and a strong current, the ship made but little way, for after a fortnight's sailing, Mr. Corrie found himself no further on his voyage than the Cacoas islands. The captain then decided to retrace their course somewhat, with a view to getting to the westward, and that object was accomplished so far that toward the end of August, the ship was slowly working her way down the coast, and on the 6th of September entered the Vizagapatam roads. It appears however, from Mr. Corrie's Journal, that the prospect of a long and tedious voyage, and the consequent un-

certainty as to the time when he might get back again to India, often 'filled his mind with painful anxiety.' The return, too, of former pains in his side, he regarded as being chiefly occasioned by 'the want of regular food and exercise.' These and other considerations weighed so powerfully on his mind that for some time previously to coming within sight of the coast of India, he had decided to abandon the voyage to the Isle of France, 'and to 'disembark at whatever port the ship might put in.' On reaching Vizagapatam he carried that purpose into effect. This place had then been occupied for about eight years as a central station by the London Missionary Society; and was, moreover, a place of much interest to Mr. Corrie, as being the scene of the labours and death of Mr. Desgranges, who is so feelingly mentioned in the foregoing letter to Mr. Buckworth. Here, therefore, Mr. Corrie remained for more than a fortnight in the house of Mr. Pritchett, the London Society's missionary. During his stay at Vizagapatam, Mr. C. notes on

"September 20th. This day six years I arrived in Calcutta: I scarcely know what to say or think of the time gone by. I feel myself an unprofitable servant. My coldness in prayer; my want of love to the Bible; my generally reading other books in its stead, oppress me with a sense of guilt. The favour shown me here is very humiliating, being so much more than I deserve. O God, give me grace to know and do thy will, and to delight in thy law!"

Mr. Corrie's departure from Vizagapatam is noticed as follows :—

“ September 23rd. On board the ship *Union*, leaving Vizagapatam. Arrived here on the 6th, wrote to Mr. Pritchett, and went on shore by invitation, in the evening, to their family worship. I have been hospitably entertained ever since, at the mission-house, though “owing to the lowness of the place, and consequent heat, I should have preferred a higher situation. I have observed in general that the missionaries are men of true piety, and of more candour than I expected : they receive ten pagodas per month from Government (a pitiful sum,) for which they officiate as Chaplain to the station ; but do not baptize or marry. They have public worship in the court-house on Sunday, and at the house on top of the hill ; the attendance is generally good.* I officiated at the latter place the two Sundays I was there. On Sunday last I administered the Lord's Supper to twelve ; and last night married a couple : baptized eight children, and preached in the court-house in the evening, and afterwards administered the Lord's Supper to six. . . .

Though the missionaries are doubtless good men, yet I see decidedly the advantage men who have been brought up from youth with attention to learning, have over them. I suggested a native Christian school, and it will, I expect, be adopted ; and according to my views of the subject, will supply a door of entrance among the heathen. May I remember their Christian love, and be excited to imitate it ! May the remembrance of the attention shown me operate to render me more anxious to deserve it ! ”

“ September 24th. Last night we were obliged to come to anchor off Vizagapatam. This morning a slight breeze

* From the period of their first arrival at Vizagapatam, the Missionaries seem to have been in the habit of conducting public worship according to the ritual of the church of England ; and proceeded to translate the English liturgy into the Teloo goo language.

sprung up; and we are now, 4 a. m. losing sight of hospitable Waltere. My heart, ever cleaving to creatures, viewed Mr. P's house several times during the day, with regret at leaving it. . . . I know, O Lord, that thy salvation is life eternal, and that in thy light alone does light and joy appear to the soul. O Lord my God, lift upon me the light of thy countenance for the sake of thine Anointed ! ”

The following are also extracts from Mr. C's Journal :—

“ Sunday, 27th Sept.—This has been a most unprofitable day; the temper of those on board seems more removed from the christian temper than any thing I have seen. A contemptuous disregard of every thing sacred reminds me continually of the caution not to cast pearls before swine; yet let me not suffer sin upon my neighbour unreprieved. I have attempted to pray, and have gone over the usual subjects; but, alas, with little heart: it occurred to me the increased number of names I have to mention ought to make me mark more decidedly the power of God towards me.”

“ October 6th,—Below Kedgerree. During the last week, I was occupied a good deal with some writings of Madame de Staël; and could not but be thankful for more comfortable views of religious truth than she can afford: I felt how absolutely absurd all her theories of happiness are, and how insane her most exemplary characters. At the same time, I felt a fear lest any foolish pride of sentiment, or fine feeling, should tempt me to forsake the fountain of living waters, and was led to pray with some fervency for a more simple regard to the word of God, and more attention to it. On Sunday, the 4th, we fell in with a pilot, and yesterday evening anchored in Saugur roads. To-day, we are at anchor below Kedgerree light-house. I have felt much thankfulness for a safe return to this land. I know not whether or not my side is well, but feel that I am weaker than formerly;

easily affected by the heat, and do not soon recover from the use of medicine. I have, however much reason to adore the love and kindness of God my Saviour, that this land, once the land of banishment to me, is become a land of promise. I return to it not by constraint, but as a home: there are sisters, brothers, and dear friends in the Lord, to whom my soul cleaves, and to whom I am welcome. O my God, surely I owe thee myself, my soul and body!—I have owed to thee my days; thou hast delivered me from the great deep, and my soul shall praise thee! My work among the British, my native schools and teaching, to these employments I consecrate my days.”

On the evening of Thursday the 8th October 1812, Mr. Corrie reached Calcutta, and on finding that Mr. Thomason was laid aside from duty, by an attack of illness, Mr. C. undertook the services at the Old Church for a few weeks, until his friend should be convalescent. It was not his desire, however, to remain long absent from his own station, now that his health had been in a great measure restored to him, and he, therefore, made preparations for proceeding to Agra. But before leaving Calcutta, Mr. C. was united in marriage to Elizabeth, the only child of Mr. W. Myers, a gentleman whose name has already occurred in these memoirs as among the friends of the Rev. D. Brown. Respecting Miss Myers, the observation of Mr. Thomason was, in reference to her marriage with Mr. Corrie, that she was ‘one who entered into all his missionary views, and was indeed ‘a help-meet for him.’

It was now, also, that the Christian friendship which subsisted throughout after-life between Mr. Corrie and Abdool Messeeh, may be said to have commenced; for the sincerity of Abdool's profession of the gospel having by this time been well proved, it was decided that he should accompany Mr. Corrie to Agra, as a Scripture Reader and Catechist. An outline of the history of this remarkable convert to the Christian faith, was drawn up at the time by Mr. Corrie,* and has been frequently reprinted; so that it would be superfluous, in this place, to do more than to supply such a brief sketch of Abdool's earlier life, as may serve for the elucidation of some particulars respecting him, which are given below. It will be remembered, then, that Abdool was a native of Delhi; but that when arrived at man's estate he accompanied his family to Lucknow; being all the while a zealous Mahomedan. From thence he removed to Cawnpore, where he was so impressed by the preaching of Mr. Martyn, that he became a candidate for baptism, accompanied Mr. M. to Calcutta, and was, after due probation, admitted into the church of Christ, by Mr. Brown, on Whit-Sunday, 1811. From that time until he joined Mr. Corrie's family, Abdool lived in Calcutta or the neighbourhood, suffering much opposition from the Mahomedans, but being the instrument of much good to many of his countrymen.

* Missionary Register, vol. i. p. 261—266.

At the latter end of November 1812, Mr. and Mrs. Corrie took leave of Calcutta for Agra, Abdool with several Christian native children occupying a boat by themselves. Abdool employed himself during the journey in teaching the children to read, &c., and in composing hymns to native measures. These he was in the habit of singing with the children and servants when the party came to anchor for the night. As also, the journey from Calcutta occupied many weeks, it was customary to remain at anchor throughout every Sunday that occurred on the way; and on those occasions Abdool used to collect together the boatmen and others on the banks of the river, and explain the scriptures to them. On many occasions, too, he maintained arguments with Brahmins and Romanists on subjects connected with their respective superstitions; but, as copious accounts of those disputes are given in the printed journal of Abdool's proceedings, it is not considered necessary to repeat them. The result usually was to call forth much hostility to Abdool; and to expose him to personal danger. Thus, from Cawnpore, 17th Feb. 1813, Mr. Corrie writes to his brother-in-law:—

TO J. W. SHERER, ESQ.

‘We expect to leave this about the 25th; we should have gone before now, but that Abdool Messee is gone to Lucknow

to visit his family, and will not return until the 24th. I was not for his going, nor did he intend to go, but on his writing from Allahabad, a brother and nephew of his came over here, and received him with much affection, and told him, that his father, mother, another brother and three sisters, with their children, had determined on coming over, if he would not go to see them; professing also, that all his family wish to become Christians together with him. There has been a great stir at Lucknow about his conversion. A crowd assembled one night about his father's house, and demanded that he should openly renounce Abdool, or they should suspect him also of becoming a Christian. He and the brothers said, they would not renounce Abdool, who had always behaved kindly, and now wrote to them with great affection. A tumult ensued, which required the interference of the Cutwal; and the report was carried to the Nabob's son, if not to the Nabob. The great men took the part of Abdool's family, and reproved the others; but under these circumstances, I did not think it advisable for Abdool to go over, nor would he but for the desire manifested by his family to cleave to him. This made him determined to run all risks, and also because his sisters' husbands threatened to forsake them, if they came over here; and Abdool argued it was not right for him to be the cause of their disobeying their husbands, so he would go to them. Indeed his whole conduct manifests a great deal of discretion and good sense, though no superiority in understanding; so that I fear nothing from indiscretion, and have sent a servant of my own with him, and hope the Lord will be his defence.

In a letter, however, which Mr. Corrie addressed soon after this to Lieutenant (now Captain) Peevor of H. M. 17th foot, he states that Abdool "was obliged to retreat privately," from Lucknow, the rage of the

Mahomedans was so great against him." Yet it appears that "his father, mother, two brothers and two nephews, had all professed their readiness to embrace the gospel," and that the nephews returned with Abdool to Cawnpore.

CHAPTER XI.

AGRA.

MR. Corrie and his party reached Agra on the 18th of April 1813. There he was made acquainted with the death of Mr. Martyn. In a letter to Mr. Sherer, and with reference to that event, Mr. C. writes :—

“ We arrived here in good health, and found your letter containing the affecting intelligence of Martyn’s death :—to us afflictive, to him happy beyond expression. I thought of writing immediately, but could find nothing beyond lamentations to express ; lamentations for us, not for him. He was meet for the “ inheritance of the saints in light,”—my master is taken away from me, O for a double portion of his spirit ! The work of printing and distributing the scriptures, will henceforth go on more slowly. It is impossible to have so lively an impression of the importance of supplying the written word, where people have not intercourse with the spiritually needy. You all feel for the poor English, because you now and then talk with them, and have demons-

tration of their ignorance on eternal things. Thus those who enter among the heathen have a demonstration on the subject, which constrains them to pity them, and to exclaim, 'O that they had but a Bible!'

Shortly after his arrival at Agra, Mr. Corrie enquired for, and obtained a house, every way suitable for the residence of Abdool Messeeh. The rent was agreed upon, and possession in part given, but in the meantime Abdool's circumstances becoming known, the owner of the house, a Mahomedan, departed from his agreement, and would not accept Abdool for a tenant. But shortly afterwards a property called Boottats Kuttra, a court in the middle of the principal street in Agra, being put up for sale, it was bought by an English gentleman, who generously gave it for the purposes of the mission. In this place Abdool Messeeh regularly conducted Divine Service twice on Sundays, and once, sometimes twice, during the week. He had family worship also, daily with the Native Christians, who resided in or near the Kuttra. Some account of these missionary proceedings is given by Mr. C. in answer to a letter from Mr. Sherer. He writes, on the 8th June 1813:—

"The plan of a Native Free-School I admire greatly; and have no doubt of its utility and success. I have been proceeding on that plan ever since I came to the country.

James* failed me, and one of the boys, (Simon) through the wickedness of his parents, is likely to fail me also; yet I do not despair. Osman is one of the cleverest of any, in English; Nicholas, most solid; Abdool's two nephews are promising, especially the younger, Shumsher Rham. We have a tribe of younger ones, and a whole host of little sons of drummers. J. A. is coming, on the first opportunity, to be my English master for them; which will relieve me much, both as to time and labour; after two disappointments, and many attempts, we have at length obtained an old premise in the city. This is the fourth day we have been in possession; and a school is already collected there. The whole city rings with this, to them new doctrine; and copies of the New Testament are eagerly sought for: not a tongue moves in opposition; which is a matter both of surprise, and congratulation. Abdool Messee is greatly called forth; and his heart becomes more and more in the work, as people come forward. Two or three, indeed many, have professed their wish to be baptized; but perhaps these are not the most hopeful, for being most forward. The subject has now got amongst the English; and they evidently don't know what to make of it. . . . The people in the city generally speak of the school with great approbation, and hope it will be made a college. The establishment for the whole is now, a Molwee 20 Rs.; an Ostad 10 Rs.; a writer 7 Rs.; and a schoolmaster for the little boys 8 Rs.: besides Durwan 3 Rs.; and about 25 Rs. for the maintenance of children, &c. &c. So that, I fear, I cannot enlarge much our present establishment."

Although it had hitherto been the unchristian policy of the Indian government either to discounte-

* The youth of European descent so often mentioned in Mr. Corrie's correspondence. He accepted a clerkship of some kind in the Company's service, in preference to becoming a missionary.

nance all efforts to raise the moral and religious condition of their subjects, or to leave them to be altogether dependent for instruction in the great truths of revealed religion, on the personal zeal and narrow resources of a few private individuals, yet a better state of things appeared now to be at hand. The various missionary societies, and the religious portion of Britain at large, regarded the renewal of the company's charter to be a favourable opportunity for pressing upon the attention of the legislature, the destitute condition of India with respect to the gospel. This was accordingly done, and the result was, that during the month of June 1813, the parliament affirmed the necessity for a Church establishment in India; voted that it was the duty of England to promote the moral and religious improvement of her subjects in India; and that facilities ought likewise to be afforded to persons desirous of going to India for the purpose of accomplishing those benevolent designs. This favourable change in the policy of government was of course unknown to Mr. Corrie, when he addressed the following letter:

TO THE REV. MR. SIMEON.

"Agra, June 23, 1813.

"What will the new charter bring to light in respect of

our 'project,' as Mr. Cecil used to speak? The desirableness of some extension of our present establishment, is beyond all dispute: the most careless among us cry shame on the want of attention of our governors to this point. If we had a sufficient establishment of proper chaplains, there need be little further anxiety about evangelizing India: but who are to supply the places of Brown, Buchanan, Jeffreys, and Martyn? It seems almost as if Mr. Carey's prophecy were coming true, that God would not employ *us* in the work of evangelization. Amidst the great attention we hear of, excited to the distribution of the scriptures, how comes it, none of our Brethren offer *themselves* to come and *distribute* the word of life? And what are we, who believe Episcopacy to be the Order of the primitive church, to do for duly ordained pastors, from among the native converts? I write thus freely, my honoured father in the gospel, for now Mr. Brown and Mr. Martyn no longer bring these subjects before you, and Mr. Thomason, though he is nearer the scene of action, has really no more to do with the *natives* than you have, nor does Mr. Parson give himself to this work. Mr. Thomason has more to do as Minister of the Old Church, Secretary, &c. &c. than one man ought to have, and this situation must always occupy one: and Mr. Parson gives himself wholly to the British soldiers, among whom he is eminently useful.

"I am now next on the list of Chaplains to be appointed to Calcutta, and if I must go, there will then be no chaplain out of Calcutta, to enter into the affairs of the Natives. There is no town in India, where a person may not be usefully employed in missionary work, and for superintendence, Calcutta is a preferable situation, but then there must be something to superintend. At present, I am in some perplexity on this subject. God has been pleased to make the labours of Abdool-Messeeh very acceptable in this place in general. I yesterday sent off to Mr. Bates a copy of his journal from March to this time; there are eighteen children

at his school in the city, and six candidates for baptism : the whole city, containing a population of upwards of fifty thousand, is moved, and very little opposition has appeared ; *none* that deserves to be called opposition : the Kazee * has begun to move against us. I trust we shall give no occasion for tumult, nor have I the smallest fear on that head. Martyn's translation is admired as a composition, no less than as containing important truth ; could he look from Heaven and see Abdool Messeeh, with the translated New Testament in his hand, preaching to the listening throng, and could he know of Mr. M's wish to follow his steps in this work, it would add fresh delight to his holy soul ! Now this prospect of a rising native church makes one reflect, what is to be done for them. Could Abdool Messeeh be properly ordained, he is, in my opinion, for humility, zeal and discretion, most eminently worthy of the ministry. Fervent and experimental piety with such matured judgment, I never expected to meet with in a native of Hindoostan, and such are the sentiments of Mr. M. and another Christian friend, now with us, respecting him. But according to my views on the subject, he cannot with propriety administer the Christian Sacraments ; and my successors would not, perhaps, admit him to their presence. It seems my duty, to decline all removal, as far as I may be permitted, and, I trust, I shall be able to do so, though it would, in many respects, prove a trial both personal and otherwise. The Armenian bishops, and the bishops of the Syrians, have occurred to me, if their ordinations be considered valid. † If I had any suitable helper to

* Native judge.

† In a letter addressed about this time to the correspondents in Calcutta of the Society for Missions to Africa and the East, Mr. C. recommends them 'to advise with the society, as to the ordination of native ministers, without which,' he adds, 'the Sacraments cannot be regularly administered, nor any permanency looked for in this work.'

whom the work might be committed, I should perhaps, think it advisable to take the privilege of furlough, for the recovery of my strength, if it please God. The great quantity of medicine, I was obliged to take, reduced me much, and the right side is still very tender. I trust in this, and all my ways, to acknowledge the Lord, and doubt not, he will guide me aright. May his kingdom come more fully in my own heart, that I may do his will in all things ! ”

The success which, under the divine blessing, had so signally marked the labours of Abdool Messeeh at Agra, was not unattended by correspondent difficulties. The loss of caste and the consequent destitution which followed the native converts, required to be alleviated by supplying them with sustenance, until some employment could be found for them. The schools also, which had been established under the favourable circumstances, mentioned in the foregoing letters, were necessarily attended with a certain regular expense. As, therefore, Mr. Corrie's resources were altogether inadequate to meet the stated and increasing demands upon them, he applied to the Calcutta agents of the Society for Missions to Africa and the East, to ascertain how far assistance might be looked for from that Society. He suggested to them, at the same time, that an auxiliary missionary society might be formed in Calcutta, which might aid the work he had in hand, by monthly subscriptions. He advised, moreover, that a few friends of missions should form themselves into a committee,

for the purpose of considering how native converts could be best employed, and their children be brought up to trades. The result of this application to Calcutta, was the formation of an association, and the collecting of subscriptions to the amount of four hundred pounds, the express objects of which were to enable Mr. Corrie to "establish and support native schools at Agra and elsewhere." Subscriptions from private sources also, were not wanting. To a friend who took an interest in the Agra mission, Mr. Corrie writes on the 2nd of Aug. 1813.

"I was far from expecting any separate contribution to the work here, but do not even wish to refuse it; for sure I am that of money thus spent, we shall be able to say at last, 'what I have given away, remains.'"

He then goes on to inform his correspondent, that

"The Sunday (July 25.) before yesterday was the beginning of our visible edifice. The foundation is, I am persuaded, laid in Christ. The Hukeem* and Abdool's nephew, are both not only enlightened in mind, but informed also in judgment. The former once led a party to fight for Islam, consequently his conversion has called forth more of the spite of the enemy than we before have seen. Several have told Abdool plainly, that under any other government they would have risen upon him. I observe without saying anything to any around. Mr. H. talks to every body in the same strain, and then tells E. the remarks people make. Why! I know before hand what such people will say."

* A native physician.

The Hukeem, mentioned in the preceding extract, was a Mahomedan from Burtpore, and physician to the Rajah's family. His first acquaintance with divine truth was through the medium of the Pentateuch in Arabic, which a Romish priest had lent him some years before the date of the letter just quoted. Afterwards, meeting with a copy of the gospels translated into Persian, by Sabat, the Hukeem became convinced of the truth of Christianity, but made no open profession of the gospel; until under the instruction of Abdool, he learned "the way of God more perfectly," and was baptised by the name of Talib Messeeh Khan, on the Sunday above-mentioned. His baptism occasioned so great a sensation among the Mahomedans, that Abdool's house in the city was for some days a constant scene of comers and goers. The disciples of the various Musselman saints came in bodies (sometimes of upwards of forty) to enquire about the mode of initiation into the Christian Religion. The eldest nephew of Abdool was baptised at the same time with the Hukeem.

These promising appearances, however, brought with them correspondent anxieties, so far as respected Mr. Corrie; for in writing to Mr. Sherer (Aug. 18, 1813.) he remarks:—

"I never before felt the care attending the winning of souls as now; and never before so entirely felt my own per-

fect insignificance and folly. While all was only beginning, there was food for vain glory, and no occasion for suspicion or watchfulness. Now time has been given for probation, my rest sometimes departs from me lest Satan should gain an advantage over us."

Mr. Corrie then goes on to inform Mr. S. :

"The Hukeem I baptized proves a man of superior understanding. He has begun Hebrew, and if he proceeds as he has begun, will prove a most valuable corrector of the Hindoostanee Old Testament, which Mirza Fitrut has translated from the English. He is not, however, so obliging in his disposition as Abdool Messech. The eldest nephew of Abdool has been, ever since his baptism, quite another creature,—lively, devoted, and the servant of all. He is on your fund, as a Reader; and the Hukeem receives for himself and family 20 R. till he becomes qualified for some office in the church. To prove the sincerity of the Fakeers, I hired forty Bigohs * of land, and they have laboured with readiness for their bread, in clearing, weeding, watching, &c. This has been a present extra expense, but I am told the grain will produce a return. In consequence of the scarcity, multitudes of poor are very ill off, and a subscription, at the suggestion of Mr. F. was entered into for their relief. The sum amounts to 15 Rs. a day, and Abdool and I are the Almoners: a more troublesome and unthankful office I was never engaged in. Two months, it is thought, will put an end to the present distress. Three Schools, beside the one at home, are gaining ground. The supply you mentioned could easily be appropriated, and when something is determined, I will send down a statement of items. I refrain at present, lest I should seem to claim what will come as an offering to the Lord. I feel it would be an honour to live on bread and water that all might go in this work and way; but the claims of justice and family demand attention also."

* The Bigoh or Bigga is less than an English acre.

Occupations of various kinds now so multiplied upon Mr. Corrie, that his private Journal was but irregularly kept. The completion of seven years' residence in India was, however, too marked an event to pass unnoticed by him, and he therefore writes :—

“Agra, Sep. 19, 1813. To-morrow will complete to me seven years in India. Many mercies have attended me, and many instances of God's gracious dealings, which ought to be had in remembrance, to His praise, and my own comfort and encouragement. The death of Mr. Brown, and afterwards of Mr. Martyn, deprived me of two pillars on whom I leaned partly for so long a time : and to this hour I feel my earthly masters to be taken away from me. There is now none on earth, to whom I look for guidance as to what I should do in my ministry. For a time this discouraged me ; but the Lord mercifully made my way plain, and his work here is going on with seeming success. For this work Abdool Messeeh was raised up, and qualified, and sent of God. He is eminently humble, teachable, persevering, and zealous. Two were baptized from the heathen on July 25 : and eight more, with three of their children, on August 25. There are now many catechumens, and upwards of ninety children in school, at three places. Keeping the journal of Abdool's labours, has interrupted my private journal ; though, after all, they are quite distinct. In general, my mind has been too much occupied in the outward work. I have lived too little in the habit of ejaculatory prayer ; and contented myself with very little of spirituality of mind ; so that if success had depended on me, it must utterly have failed. But the spiritual temple grows up ‘not by might, or by power,’ but by the Spirit of the Lord. Oh may he carry on his work within, and enable me to grow up into Christ in

all things. I have engaged too largely in expences, considering the natural claims upon me. The schools and native christians stand me in not less than 300 Rs. monthly ; while building &c. is likely to involve me in debt. The heart of Mr. B. was, indeed, mercifully disposed to give *Kuttra* ; and help is promised from other quarters, and I doubt not but the Lord will provide, since, I think, I seek not my own vain glory, but His worthy praise and honour. For some days past, I have experienced a sensible return of the liver complaint. What this may be the forerunner of, I know not. It would be a painful trial to cease from labour now, though that may be needful to try my humility, whilst, Oh what may it prove to my European flock ! Who shall speak to them, or make known the way of salvation ? Lord ! direct me in this matter. Enable me to give myself to meditation and prayer : and grant me to know and do thy will. . . . Praised be thy name, who hast kept me in my purpose respecting coming to India. The love of souls, more than of wealth, or earthly honour, I trust, still, through grace, predominates ; and may grace reign in my soul, through righteousness, unto eternal life, through Jesus Christ."

It was soon after the date of the preceding extract, that intelligence reached Agra from England, that it was intended to publish a memoir of Mr. Martyn ; and Mr. Corrie in consequence, addressed the following letter

TO THE REV. J. SARGENT.

"Agra, Nov. 1. 1813.

"I have very lately learned through Mr. Thomason that you have undertaken to draw up a life of the Rev. H. Mar-

tyn. It will be of use for you to know that when he left Cawnpore in 1810 to seek change of air, I was with him, and persuaded him to leave in my hands a number of memorandums he was about to destroy. They were sealed up, but on his death, being opened, they prove to be Journals of the exercises of his mind from January 1803, to 1807, inclusive. They seem to me no less worthy of publication than the Journal of Mr. Brainerd, if more books of that kind should be judged necessary. Since the beginning of 1807, Mr. M. favoured me with almost a weekly letter, in which his various employments and engagements for the furtherance of the gospel in this country, are detailed with occasional very interesting remarks. This correspondence ceased on my being ordered by our commander-in-chief to assist Mr. M. in the duties of the station of Cawnpore, when I took up my abode with him from June till his departure, October 1st. Other letters passed between us after that time, and it is my intention to send you copies of all the above correspondence, together with his private Memorandums. The latter, with copies of Martyn's letters from Feb. to July 1807, were sent off this day to Mr. Thomason in Calcutta, to be forwarded to England by the first opportunity, and the copies of the remaining letters shall follow as soon as may be. Of course I have omitted to copy what seems purely personal: yet much remains which you will perhaps judge unnecessary for publication, and will exercise your own judgment on that head. All the extracts seem to me, however, to cast light on the progress of missionary work in this land, and may perhaps be thought interesting to those who take a concern in Indian affairs. These extracts give so full a view of Mr. M's character that nothing remains for me to add. Only I may say, a more perfect character I never met with, nor expect to see again on earth. During the four years we were fellow-labourers in this country, I had no less than six opportunities of enjoying his company; the last time for four months together, and

under the same roof all the time ; and each opportunity only increased my love and veneration for him.

“ I conclude the above intelligence will plead my excuse for writing to you without previous introduction, and I was anxious it should reach you through the nearest channel. Your brother in Calcutta has told me several times of your welfare ; and during beloved Martyn’s life I used to hear of you sometimes. Your person, whilst a student at King’s College, was well known to me, and your character admired, though I had not steadiness of principle sufficient at that time to imitate you ; and consequently had no pretensions to an acquaintance with you, though I often greatly desired it. To that ‘ Father in Israel,’ Mr. Simeon, I owe all my comfort on earth and all my hopes respecting eternity : for through his instrumentality the seeds of grace, I trust, were, during my residence at Cambridge, especially during the latter part of my stay, implanted in my heart, and have influenced, though alas ! unsteadily, my after days.

“ From this far country you will however desire other tidings, if any. The discussions in Parliament respecting the religious part of the Company’s charter, give me much pain, as both friends and opposers evidently view the subject imperfectly. The opposers know full well, or might know, that if every servant of the Company in India were a clergyman, so long as we go on as heretofore, it would not excite an enquiry scarcely from any native ; he would conclude it was the English *caste*, and there his reflections would end. On the other hand, it seems premature to connect the conversion of the natives with an ecclesiastical establishment, for unless our Bishops should be men, not only of learning and sobriety, but of zeal, they will never hold out against the discouragements a residence in this country presents. Indeed, in this work, a man must engage with the spirit of those words—“ Though the fig-tree should not blossom ; ” &c. It is not that the evangelization of India is a hopeless project, or that to attempt it is at-

tended with political danger ; for the story General Kyd produced in the House of Commons, to shew the danger of interfering with the natives, is both erroneously stated and ridiculously applied. The idea of grave ministers of religion going out to shoot monkeys, would not have been entertained in any other connexion but as supplying an objection to Missions. But the young men were not destroyed by the natives ; the elephant on which they rode took fright at the clamour of lamentation and displeasure raised by the people on the monkey being killed, and plunged into a deep place of the river Jumna, when the Howdah on which they sat getting loose from the elephant's back, the young men were drowned. General Kyd would perhaps say, he had seen Chaplains in India shooting monkeys, and he should at the same time have the candor to state, that none of that description made themselves obnoxious to the natives by their religion, and consequently there is nothing to fear from an establishment of that kind. The work of evangelization is however, going on ; the instruction of the natives already bearing the Christian name, opens a way for wide and lasting benefit. Ever since my arrival and short acquaintance with this country, it has appeared that natives will be the great means of converting their brethren. Mr. Martyn has done what no native could do, and what had not been done before,—left an idiomatical and faithful translation of the New Testament in the Hindoostanee language. This language is known pretty generally by those tribes also who do not use it in their usual conversation. This city is near the Mahratta states, and the resort of people from all parts of India, who all understand the tenor of this translation, as has been abundantly proved.”

As illustrative of the importance which Mr. Corrie attached to the having many schools, it may be

mentioned, that about the time the foregoing letter was written, he had it in contemplation to obtain leave of absence from Agra, with the view to visit different stations, and to establish schools wherever it might be practicable. With reference to such a plan, he writes

TO MR. SHERER.

“I have had it in mind to ask leave of Government, to go to different stations to institute schools for the Native christian children. All that would be required would be, private unlimited leave of absence, with directions to report or not, as they might think proper. Sir George N. would, I think, make no objection, if the noble Earl did not; and if he were put into possession of the real state of things, I think he would rather encourage. It would be a peculiar glory on his government to take measures for bettering the state of the Native christian subjects, as well as of the other classes of natives; and sure I am that the way in which I propose to proceed, would excite no jealousy among the natives, but rather call forth their esteem for our national character.”

At this time, too, the accounts Mr. C. received of Abdool's proceedings at Meerut, (where the latter was on a visit), were of the most encouraging kind. He was gratified, also, by the intelligence that Mr. Vetch was at work at Delhi, among the Armenian and Portuguese Christians there. The opposition to missionary labours at Agra, had moreover, for the

present ceased, whilst the schools were prospering as much as could reasonably be expected. As however, any changes among the chaplains would, in all probability, occasion Mr. C.'s removal from Agra, it became an object of great solicitude to him that so promising a state of things should not retrograde, for want of adequate superintendence and pecuniary support; and he, in consequence, addressed the following communication to the Secretary of the Church Missionary Society, in England :—

“ Agra, E. I. Dec. 31. 1813.

“ You are made acquainted through the Rev. Mr. Thomson, with the labours of Abdool Messee, who is engaged as a Catechist for the Society for Missions to Africa and the East; and of the success attending them. Since our arrival at this place in March last, forty-one adults, and fourteen children of theirs, have been baptized into the faith of Christ, and all continue to walk in the truth. The prospect of increasing numbers is very encouraging, and as several of the converts are men of learning and of some influence, there seems ground to hope that lasting benefit is intended by our Almighty and most merciful Father to this place.

“ The want of useful books in their own language will, however, render the Native converts for a long time in need of European intelligence and firmness. Though the grace of the gospel be sufficient for their individual salvation, yet they are not sufficiently acquainted with the history of mankind, and especially of the Church of Christ, to enable them to calculate on the probable consequences of any particular mode of conduct: nor can they for some time reap the benefits to be derived from the experience of those who have gone before them in the good way.

"I feel, therefore, anxious to call the attention of the Society of which you are Secretary, to this part of the world; and to beg, that, if practicable, a Missionary may be sent over to take charge of this infant church. The place of worship and the premises now occupied, should with pleasure be made over in perpetuity for the use of the Mission; and I think I may affirm, that the friends of religion in this country would find sufficient support for the person whom you may send, without his continuing burthensome to the Society.

"Among the reasons why a Missionary should be sent to this country, in preference to any other, I would beg leave respectfully to suggest two; viz. the teeming population of India, and the protection of equitable laws, which put it in the power of a Missionary to do more good with less personal inconvenience here than in any other heathen country.

"The objections raised at home to the evangelization of India, on the score of political danger, are founded in entire misrepresentation of the subject. It seems not to have occurred to either friends or foes of the measure, that there are none among the natives who have the means, whatever might be their will, of resisting the British Government. Almost all the ancient reigning families are reduced to a state of dependence: nor at any time, did ever the zeal of the Hindoos lead them to any formidable opposition even to the intolerant and avowedly proselyting Mahomedans: so that neither do past experience nor present probabilities oppose any difficulty in the way of publishing the gospel in India.

"Besides, it might well be expected that reflecting men should discriminate between a senseless attack upon images, processions, &c. and the simple inoffensive statement of Divine truth. The former might well be expected to rouse every bad passion of the human mind; the latter will always command respect if not obedience, whilst the same Divine

truth assures us his word shall not return void. Our method is to state the plain truths of the gospel with little or no reference to any other system called religion. By pointing out the Scripture doctrines of man's fall, through the transgression of Adam, and his recovery by the Lord Jesus Christ, which appeals to matters of obvious and general experience, usually such a sensation is produced as leads some one or other to examine what foundation he rests upon; and the result is always, that there is salvation in none but in God incarnate!

“Permit me also respectfully to solicit the attention of your Society to the subject of providing ministers from among the Native converts: for it seems out of the question ever to expect a sufficient number of regularly-ordained ministers from England. The Liturgy of our church translated, has been of singular benefit in this place: and every circumstance in the case of a church newly gathered from among the heathen, demonstrates that the order of our church is that of the primitive Christian churches. Whatever may be said in favour of the liberty of people to choose their own ministers, or in favour of extempore prayer, in a more advanced state of Christian education and experience, does not apply in our circumstances: and it follows of course, that a person who should be the means of planting the gospel in any city or place, remains the superintendent and umpire in all cases requiring arrangement. Under this persuasion it would be painful either to leave a native congregation without a pastor, or to usurp authority. I would humbly, however, request advice and help on this head. Abdool Messeeh seems, for heavenly-mindedness, discretions and zeal, to be worthy of the ministry: and we are endeavouring to qualify some promising young Christians in this place for the ministry, by instructing them in the learned languages of this country, and in Hebrew: to which we propose adding the study of Greek, and thus we hope they may one day be found worthy of Episcopal ordination.

“ The Rev. Mr. Thomason will forward this ; and I trust no apology is necessary for endeavouring to draw the attention of the Society, of which you are Secretary, to this quarter. The opinion of one who resides on the spot, and whose personal safety, attachments and interests are much more involved in the subject than any retired Indian, may perhaps be considered worthy of attention, however insignificant the writer may be. I may be also allowed to express anxiety, that the church to which I belong may take a conspicuous part in the progressive work of Evangelization now going on in this country ; since she possesses facilities above all other Societies, and her ordinances are best calculated, in my opinion, to ensure edification, and that the work should not fail in after-generations.”

Early in January 1814, Mr. Corrie left Agra on a visit to Delhi ; and was there met by some natives from Meerut, who were desirous of baptism. One of these was a Moonshee, in the service of Dr. R., and who, from conversation with Abdool Messeeh, and the reading of the translated Scriptures, had been convinced that ‘ Jesus is the Son of God.’ Another was a Molwee, a native of Rampoor, who had, in like manner, been led to expect salvation only through Christ. A third was an aged Birajee, who possessed great influence among the natives, but whose faith in the Hindoo and Mahomedan systems had been completely shaken by the deistical writings of Cuber, a satirical poet, who lived at Benares. This Birajee had made many enquiries respecting the Christian religion, and once thought

of joining the Romish sect, but was deterred from doing so by finding that they used images in their worship. He had ultimately been brought to a knowledge of "the truth as it is in Jesus," by the perusal of the New Testament, a copy of which, in the Nagree, he had lately obtained. For the sake, therefore, of these and other natives, Mr. Corrie determined on a visit to Meerut. There he had the satisfaction to find a congregation of from twenty to thirty Christians, under the direction of Mr. Bowley,* assisted by the Hukeem from Agra; and after due enquiry and examination, he baptized the Ram-poor Molwee and the Birajee, on Sunday, January 30. On the following day Mr. C. baptized also a native woman, and returned to Agra early in February.

It may here be mentioned, that the success with which it pleased God to mark the labours of Mr. Corrie and his friends at Agra, made that city a place toward which those, not unnaturally, looked for assistance, who were anxious for the spread of the gospel among the tribes of Northern India. Mr. C. was therefore, frequently requested to supply, from among the converts at Agra, scripture-readers, to be employed at other stations. In answer to an application of that nature, he writes ---

* Who afterwards became so well known as a devoted and eminently useful Missionary Clergyman.

TO CAPTAIN PEEVOR.

" Feb. 3. 1814.

" I have been thinking who I could send you as a reader ; but really fear that none of those at present with me, are fit for the appointment. It requires some time to make them acquainted with the Scriptures ; and some time for them to lay aside the old ways of thinking, in which they have been brought up : so that only one, like yourself, who would bear with them, rather than expect them to bend in all things to you, could be intrusted with the care of a very recent convert. Abdool Messeeh's nephew is, next to his uncle, the most deeply humbled of the new converts ; and him his uncle does not wish to part with, at present. I will, however, when we reach home, write to you further on the subject ; for you must know we left Agra on the 10th of January, and have been at Delhi and Meerut."

Yet the quick succession in which first one native and then another had been added to the church at Agra and elsewhere, was so unusual a phenomenon in India, that some of the friends of missions seem to have been apprehensive, lest converts should have been admitted to baptism, before the sincerity of their faith and repentance had been sufficiently tested. On that point, therefore, Mr. Corrie writes in answer

TO THE REV. MR. THOMASON.

" Many kind and cordial thanks for your cautions respecting baptism. I have in no instance administered [that sacrament]

but where there seemed experience, as well as knowledge, of the grace of God. Even the youths seem convinced of sin, and aware of the necessity of avoiding it. But the further we advance, the more arduous does my post become. Nothing has occurred to make me doubt the sincerity of any of the baptized,—but others have tried to deceive. I wish all the converts could remain with me; but it is no sin in them that they cannot live without food; and I cannot maintain them all."

Mr. Corrie then adds, 'on the subject of scripture readers :—

"The Hukeem discovers great reluctance to leave, but at the request of S. for a native Christian, he goes on Thursday next, and Abdool Messech goes with him on a visit. He will be in as good hands as here: his son is likely to prove a treasure. He is quite familiar with the Arabic of the Koran, is very quick of comprehension, needs seldom to have a lesson repeated, and is devoted to study. His frame of body is but weakly; and thus devotedness to learning is accompanied (as is generally the case) with less appearance of zeal for others. How few, like Martyn, live only that they may impart knowledge! This youth appears a sincere convert. He and two others are, henceforth, to have a lesson daily in Hebrew. In two months he has learned to construe the English New Testament; and purposes acquiring also the rudiments of Greek."

The following extracts from letters written about this time, afford additional evidence of that caution and godly wisdom, by which Mr. Corrie's missionary labours were directed :—

TO J. W. SHERER, ESQ.

“Agra, March 4, 1814.

“I have little to write to you about, except what is connected with the affairs of our Church here. The number of converts and present inquirers on all hands, renders attention to our concerns necessary that ‘the work should not fail.’ I do not write down the tenth part of the interesting particulars that come to our ears from Delhi, Meerut, and the Mahratta country: all which, though, if considered in respect of individuals, comprehends but a very insignificant part of the population, yet shews, I think, that “the report is gone forth,” and enquiry begins to be made. Labourers also, are, I trust, springing up, qualified for the work of instruction. . . . The Rampoor Molwee seems very disinterested; and is by far the most clever man we have yet had. The Moonshee, who accompanied him, is not very superior, but appears sincerely disposed to impart what he knows; and expresses a wish to go into the lately-acquired territory, towards the Seiks, where his family resides. At Delhi, the king’s sons, it is said, have got a copy of the gospels. Praised be God, nothing actually wrong has yet appeared in any of the converts, though it may be supposed that I am sometimes tired with their complaints and requests.”

TO CAPTAIN PEEVOR.

“Agra, March 20. 1814.

“I have by no means been forgetful of your wishes respecting a reader, but have not yet been able to determine anything for you. The success attending the word is very gratifying and encouraging; but it requires time to acquire

information sufficient to become a teacher of others ; so that I hesitate even to wish the new converts to leave this [place] : and for another reason also, [viz.] lest through temptation or unwatchfulness, anything amiss should appear in them ; when you know how the enemy would triumph. ‘There are your converts !’ would be the cry. ‘So would we have it !’ But be assured, it is as much my wish as it can be your’s, to send the light of the gospel to you as fast as possible.

“I do not know that our plan of schooling is by any means the most advantageous. It is simply this :—Before nine o’clock, the children learn by heart, catechism or grammar, in the way of question and answer. After that Persian ; and after mid-day, English. This school consists of Christian children. . . . The natives are so irregular in their habits, and so entirely negligent of time, at the same time so ignorant of the advantages of regularity, and improvement of time, that they fly off if too much troubled on the subject. In this work I am often reminded of that passage, ‘Ye have need of patience, that having done the will of God, ye may receive the promises.’ May we be followers of them, who, through faith and *patience*, inherit the promises ! Faith we acknowledge [to be] a heavenly principle, but often look for patience in ourselves ; which, alas, is no more of ourselves than faith.”

Within a short time of the date of this letter to Captain Peevor, the fall of two of the baptized from “their stedfastness,” occasioned Mr. Corrie some distress, although his knowledge of the native character had prepared him, as has been seen, to expect that offences would sooner or later come. As regarded his own experience, however, all outward trials and perplexities only seem to have led him to

depend more simply on the divine aid. Thus on the 10th of April 1814, (Easter-day) Mr. C. writes :—

“To-day I have completed my 37th year. An eventful year the last has been, from the spiritual enlargement of the Church, both among white and black. Many trials, too, have sprung up from the same cause ; and often I am at my wits’ end. I find all creatures, in themselves, but miserable comforters ; and I have, at times, a deep, deep feeling of the disorder and misery introduced by sin ; of the strange perverseness and blindness of my own nature in particular, and of human nature in general. My own folly and perverseness appears, in the preference of outward labour and bodily exercise to spiritual obedience, and mental discipline. Yet, at times, I have stronger views than I ever had before, of the excellence of the Divine nature, and the blessedness of knowing, and being with God. I trust my heart is not weary of this work, though often groaning in it. God has raised pecuniary help, but the responsibility attached to it makes me sometimes wish to decline it. Mr. B. is coming to help in this work, which I should rejoice in : and the Molwee, from Rampoor, promises to be a ‘ burning and a shining light.’ My dear wife grows in union of heart and labour with me ; and, on the whole, I have nothing to regret but my own hardness of heart, whilst I would set up an ‘ Ebenezer ’ to my covenant God ! Amen.”

It was at this time that Mr. Corrie, at the suggestion of Mr. Thomason, addressed a letter to the committee of the Church Missionary Society in Calcutta, on the subject of missionary schoolmasters. In that communication he observed :—

“ Agra, April 6, 1814.

“ The circumstance lately come to our knowledge respect-

ing the provisions in the Honourable Company's new charter, for affording religious instruction to our fellow subjects in this country, leads me to submit the following considerations to your notice, to be forwarded [to England,] if you approve, for the consideration of the Church Missionary Society.

"The state of those descendants of Europeans, and others professing Christianity, at the different European stations, has always appeared to me worthy of attention, both as it respects themselves, and as a medium through which the natives in general might be approached, with the greatest success. There are many persons of the above description at Berhampore, Monghyr, Bagulpore, Patna, Dinapore, Buxar, Benares, Chunar, Allahabad, Cawnpore, Agra, Delhi, Meerut, and other inferior stations.

"At each of these places, a schoolmaster might be placed with great advantage. His ostensible, and indeed first duty, should be to educate Christian children, and to conduct public worship for native christians. The Divine blessing would, doubtless, attend the education of these children; and some of them would be led to choose the work of instruction; and would go forth among the natives, with tenfold advantage over any European missionary. As these people are in general very poor, the schoolmaster must be supplied with a maintenance, and, together with the christian children, should give instruction in English to as many children as he could attend to. The Native christian children might learn the principles of religion in Hindoostanee; and be farther instructed in the language of the country, by means of native instructors, under the superintendence of the European master; whilst the latter would instruct them in English, and thus open to them the stores of European learning. Many of the natives would rejoice in an opportunity of having their children taught English, *gratis*; and the necessary intercourse with a schoolmaster, for this purpose, tends greatly to remove prejudice, and to prepare the mind for the reception of Divine truth. At each of the above stations, a way

appears to be prepared for the propagation of the gospel ; and a soil made ready, as it were, to receive the seed of christian instruction, the fruits of which would spread through the land.

“The modes of instruction used by our Church are, also, exactly suited to the state of the people professing christianity at these places ; and they are usually as anxious for the prayer-book, (translated) as for the New Testament. If our Society could but supply labourers for this field, doubtless, on a proper representation of the subject, government would readily permit them to proceed hither.

“Their Christian subjects have a claim upon government for such permission, to say the least : and in this way, part of their subjects would become attached [to them] no less from duty, than from interest. The professedly Christian part of the natives, are as little attached to us as any other ; a sincere lover of his country cannot but wish that this portion of the population, at least, should be brought to feel common interest with us. Our civil Institutions have furnished much new information to the natives, on the subject of moral right and wrong ; and from the increase of respectability, of late years, in the Honourable Company’s servants, as well as from the growth of real piety among them, much religious knowledge is gone abroad ; add to this, also, the considerable distribution of translations of the Scriptures, in various languages, of late years. From all this, an attentive observer cannot but conclude, that as the subject of civil liberty becomes better understood by the natives, more political danger is to be apprehended from this quarter ; unless it be counteracted by those motives to contentment, and obedience to the “powers that be,” which the gospel alone supplies, than from any temperate attempts at evangelization. Of these attempts, the plan of schoolmasters, such as our society could approve at the different stations, as above suggested, seems to me the least objectionable, and to imply no cause of irritation whatever in the natives. Whilst there

is every ground, from reason and Scripture, to expect that the blessing of God would attend endeavours of this kind."

As, also, the government of Lord Moira then professed to have in contemplation some scheme for the education of the natives of India at large, Mr. Corrie thought it his duty to write to Sir George Nugent, to request that the Native christians might not be overlooked. With reference to that important matter he observes in a letter . .

TO J. W. SHERER, ESQ.

"April 21, 1814.

"I fear lest the school-plan proposed [by government] should swallow up all the funds government can spare, in mere literary objects, and the gospel be left still to depend on the charity of God's people. There is nothing in Arabic or Sanscrit, as at present studied in India, that can enlarge the mind or prepare it for the gospel: so that if Christians also are not to be educated, we shall be just where we were."

But whilst Mr. Corrie was thus busily occupied with plans for the extension and perpetuating of divine truth, his health had again begun to decline; for in writing to his brother-in-law, he concludes some observations on the state of religion at Agra, with the remarks:—

"The care of these things tends greatly to increase the inflammation in my side, which is as bad as ever it was at

Cawnpore, though I trust it will, as hitherto, give way to medicine."

In this expectation, however, Mr. C. was disappointed. His illness so increased upon him, that early in July 1814, a voyage to sea was decided upon, as the only means likely to prolong his life. In the letters which Mr. C. wrote to his friends about this time, he speaks of himself as being greatly tried at the thought of having "to leave a variety of hopeful prospects and persons, without knowing how they would terminate;" and in his Journal observes:—

"July 31, 1814. Having been recommended by the medical men to go to England for the recovery of my health, application has been made for leave [to do so.] My mind is, in consequence, much occupied by the subject. Sometimes it is suggested that I am weary of the work, and wish to run away from the difficulties which the various tempers, and wants of the people impose upon me. But certain it is that my frame is so shattered that these difficulties agitate me more than can be conceived, and so as to prevent my gaining strength. On the other hand, I think the horror I feel at the sea-voyage, with the expence and trouble attending it, would prevent my undertaking it from mere self-pleasing motives. I feel, at the same time, so little ability to benefit the cause of missions at home, that I see no good, in that view, likely to arise from the journey. Only a wish to recover strength to serve God in newness of life, I think, is uppermost, though many base and foolish thoughts intrude themselves."

Before, however, taking his departure from Agra,

Mr. Corrie administered the Lord's Supper to fifty-nine native communicants, and on the next day (Aug. 18th.) he committed the congregation to the care of Mr. Bowley and Abdool Messeeh, "amid many tears on the part of the new converts, and much sorrow on his own." Respecting that season of interest and solemnity, Mr. C. writes:—

"The will of the Lord is to be acknowledged in my departure, no less than in my arrival at this station. During the preceding sixteen months, seventy-one natives have received baptism, of whom about fifty are adults; about half of them Mahomedans, and the other half Hindoos. Of these, one has been expelled, six have apostatized, four are gone to their friends, and are, we hope, holding fast their profession; and others are occupying different stations, as readers and Catechists: several catechumens remain to be further proved. I would remark, that exactly in opposition to the popular opinion among Europeans in India, the more learned converts, and those who had been Fakcers, caused us the most anxiety and trouble: In this, as in other respects, the Lord's ways are not as man's ways; and his gospel will make its way in this country, as usual, first among the poor and least regarded of mankind."

It remains only to remark, that as the preceding pages, in connection with the published Journal of Abdool Messeeh, make it appear, that the moral results of Mr. Corrie's short residence at Agra were neither few nor unimportant; so, it is believed, that the following observations addressed by him, soon after leaving Agra, to a friend desirous of information res-

pecting the natives of India; will shew, that his labours had not been prompted by a blind or indiscriminating zeal, but were regulated by the enlightened convictions, and feeling heart, of a Christian philosopher.

“The population of India consists of Mahomedans and Hindoos; though the majority of them are Hindoos. The common people of both classes, are much alike in habits, and superstitions. There is little that is social in the general religious worship of either Mahomedans, or Hindoos; except at certain festivals, when they resort in crowds to the place of assembly; and their respective processions are celebrated in much the same noisy and unmeaning manner.

In different parts of the country there are Durgahs, or tombs of eminent Mahomedans deceased; which are endowed with lands, for the support of persons to read the Koran at them. This is supposed to have a happy effect on the state of the deceased. At these places, an anniversary is generally observed, which is attended as a fair, by the people, no less than to make offerings at the shrine. There are certain idol temples, also, by making pilgrimages to which, Hindoos think they benefit deceased ancestors, and forward their own future happiness. At these tombs and temples, the priests entertain disciples, who are instructed in their respective creeds.

Except at such places, the generality of Mahomedans observe the times of daily prayer according to their inclination, wherever they happen to be. In large Mahomedan towns, indeed, a few assemble at the Mosques on Fridays: at Agra, the number, (except on festivals,) was usually six. The Hindoos, also, make their offerings at the idol-temple, at the time most convenient to themselves. So that there is no general appearance of religious observances among them,

except at the festivals ; when the whole country wears the appearance of a mountebank-show. On these occasions, a portion of time is given to hear the history of the prophet, or god, connected with the occasion ; and rich individuals unite to pay a pundit, or learned Hindoo, who reads to them, usually in the evening, portions of their books, in a chaunting tone of voice, and explains sentence by sentence, to the audience, as he goes on. By such means the Mahomedans, especially the higher classes of them, are acquainted with the principal names in the Old and New Testaments, and with some particulars of their history ; with the exceedingly gross intermixtures which are to be found in the Koran. The Hindoo books, also, contain some stories derived from the books of Moses, or from ancient tradition, mixed with much fable. These facts, on which all agree, serve as points on which a Christian may engage them in conversation, and from which by rational deduction, he may prove them in error ; whilst the Holy Ghost alone can convert them to the acknowledgment of the truth.

The general habits of both Mahomedans and Hindoos greatly assimilate. They alike bathe their bodies, under the idea of rendering themselves more holy in the sight of the Deity ; they alike observe the distinction of caste, and avoid eating with certain classes of men ; they alike revere Fakcers, or religious mendicants ; they alike pay adoration to the rising or setting sun, the new moon, and to recently-lighted lamps ; and they alike implore, in their prayers, the intercession of deceased persons, reputed holy ; and observe times and seasons, accounted lucky or unlucky. They all believe in ghosts and apparitions, and the active agency of evil spirits. To guard against their influence, they wear charms : and depend on the aid of some particular patron god or saint. The more religious enrol themselves as the disciples of some renowned holy man : and in sickness or under any calamity, or with a view to obtain some desired object, they multiply charms, or increase their offerings, at

the tomb or temple : make vows, or offer in sacrifice a goat or a fowl, sometimes a buffalo : and on the day the Mahomedans commemorate Abraham's offering up his son, a camel is sacrificed, the flesh of which is eagerly sought after as holy meat. Hence the arguments used by Abdool Messech, respecting the necessity of inward purity. The insufficiency of any mediator, but one that is Divine : the doctrine of the atonement by the sacrifice of Immanuel : the happiness of having an Almighty friend, patron, and protector ; and being under the teaching and guidance of the Holy and good Spirit ; were equally applicable to Hindoos and Mahomedans ; and his instructions proved equally attractive to both descriptions of people. . . . The difficulties in the way of improving every class of native Indians, are greater than any one can suppose who has not been acquainted with them. They are not, however, of a nature to demand great bodily exertion or much severe privation. They arise from causes which require a common measure of understanding ; and an intimate acquaintance with human nature, as described in holy Scripture.

Persons whose intercourse with the natives relates merely to temporal concerns, can have little idea of their peculiar habits and prejudices. It is thus that I account for the very incorrect reports respecting the religious state of the natives of India, and which have been published in England by some who resided years among them. I have even known men of real piety, whose situations led them to much intercourse with the natives, for mercantile and other temporal purposes, express it as their opinion that nothing less than a miraculous interposition could convert them to Christianity. I account for this from the circumstance, that they find such a disposition to chicanery and imposition, in the natives, as requires the exercise of a degree of authority and even of severity, in men dealing with them, which is unknown in England. . . . From having lived always under an absolute, military despotism, the natives of India, beside that natural

propensity to selfishness, which in them is uncontrolled, are cautious how they offend their superiors; and such they consider Europeans of almost every rank. They must have had much proof of the forbearance and gentleness of a white man, before they will ask questions on any subject, further than he appears disposed to answer; and they will be cautious how they answer to his questions, lest they should unintentionally offend. . . . This servile spirit does not give place entirely, even on conversion. It renders much patience and tenderness necessary in dealing with new converts, no less than with the unconverted. They have very little idea of an option being allowed them in things indifferent; and will often appear hesitating and indecisive, when their only fear is offending their superiors. So that the impossibility of benefitting, or improving the moral state of the different classes of [native] Christians, is asserted by many of the British, equally with the impossibility of the conversion of the Heathen."

CHAPTER XII.

VOYAGE TO ENGLAND.

It was on the 18th of August 1814, that Mr. Corrie left Agra. On his way to Calcutta he paid visits to his friends at the different stations on the river, more especially at Chunar and Benares, the scene of his earliest ministrations in India. Whilst at the latter place, he received intelligence that Mr. Bowley and Abdool Messeeh were so discouraged by some difficulties that occurred soon after his departure from Agra, that both "were ready to desist from the work of the Lord." This occasioned great sorrow and anxiety to Mr. C., inasmuch as he not only anticipated the breaking up of the native congregation which he had been mainly instrumental in gathering around him; but, also, that it might afford matter for triumph to the enemies of missions. With reference to this subject, Mr. C. observed in a letter

TO MR. SHERER.

“ If Abdool should give up in discouragement, my plans would be much set aside. But ‘Jehovah Jireh,’ must be my motto. This perplexity brings me often to my knees, and therefore I hope will work for my good. An expression of Mr. Brown, in our last intercourse, often occurs to me :— ‘ Instead of praying always and not fainting, we faint always and never pray, till we find ourselves in a strait.’ ”

On reaching Calcutta, Mr. Corrie found that all his medical friends concurred in the opinion that a sea-voyage was absolutely necessary to eradicate his disorder ; but as his wife’s expected confinement did not allow of his immediate embarkation, Mr. C. employed himself during his stay at Calcutta, in setting on foot a school for native christian schoolmasters. He had an opportunity too, of becoming acquainted with Bishop Middleton, who had then recently arrived in India, and of submitting to the consideration of that prelate, many circumstances connected with the state of religion in that country.

On the 1st January 1815, Mr. and Mrs. Corrie went on board the H. C. ship *Europe*, with the intention of proceeding, in the first instance, to the Cape of Good Hope. But on arriving at the Cape, Mr. Corrie was recommended to proceed to England for the benefit of the colder climate ; and with this advice he considered it his duty to comply. In a

letter to Mr. Sherer, dated from Cape Town, March 29, 1815, Mr. C. relates:—

“This morning I have written to the Adjutant General, enclosing a medical certificate of the necessity for my going on. Our own Surgeon N. an old practitioner here, Dr. H. and Dr. S. the garrison-surgeon, concur in opinion, and without hesitation on the subject. I ought, I believe, to consider this as the voice of Providence, and to acquiesce in it, as I hope I do. But the whole of this dispensation has proved the greatest trial I ever met with. I cannot see my way at all in it; and I go on, driven, as it were, by circumstances. I foresee innumerable difficulties before me, without one certainty of good to follow, and utterly despair of profiting myself or others in England. I am called to walk by faith more than ever: sense is all opposed.”

Shortly after the date of this letter, Mr. and Mrs. Corrie sailed from the Cape for England, and after a prosperous voyage, landed at Southampton on the 22nd June. Here Mr. C. was made acquainted for the first time, with the publication of the *Journal of Abdool Messeeh*, and the interest excited by it. He heard also, with sorrow, of the death of Dr. Buchanan. On reaching London he was visited by several of those friends who interested themselves with the progress of the gospel among the Hindoos; and at an early day attended a meeting of the Committee of the Society for Missions to Africa and the East, to communicate to them information on missionary subjects. He was, also, invited to attend a Committee of the

London Missionary Society, to answer enquiries respecting their prospects in India. On all these occasions Mr. C. endeavoured to shew, that from the co-operation of many pious individuals among the English in India; from the readiness with which children were sent to school whenever opportunity was afforded, and from the eagerness with which translations of the Scriptures were received by many among the natives, there appeared to be fair prospects of good being done among them. He pressed upon his friends at the same time, the fact, that but little or nothing had yet been effected in India, for want of a sufficiency of labourers, and that nothing would be done without them; that wherever missionaries thoroughly acquainted with the language of the country had resided, they found plenty to do, and that though few of the natives of India in comparison with the multitude, shewed any concern for religion, still the number of such as did so, exceeded the opportunities of instruction.

It was a gratifying circumstance to Mr. C. to observe, from the eagerness with which all persons with whom he conversed, enquired after the progress of missions among the heathen, that there had been a great increase of zeal for the spread of divine truth, as compared with the state of religious feeling at the time he left England in 1806. He expressed himself, also, agreeably surprised to find that the increased

regard for sacred things which he observed in London, was not less visible in his native village and county; in the more orderly observance of the Sabbath, and in the attention that was given by the gentry and clergy to the education of the poor, to Sunday schools, and to the support of different religious societies. On the other hand his affectionate nature was afflicted by hearing of the death of neighbours and friends; by learning that some with whom he had formerly "walked in the house of God as friends," had turned aside from the simplicity of the gospel; and by having to witness the many other changes which the lapse of years never fails to bring about in families and localities. Deep therefore were the emotions called forth both in preacher and hearers, when, for the first time after his return from India, Mr. Corrie occupied his father's pulpit, and urged his surviving neighbours to use the numberless changes and trials and deaths, that had occurred since he last addressed them, as a reason for increased anxiety to secure to themselves an enduring inheritance.*

No sooner, however, had Mr. C. somewhat recruited his health, than he visited his friends, in different parts of England; taking occasion to plead the cause of missions, both from the pulpit and at public meetings, as opportunities occurred. Such portions of his

* Mr. Corrie's text on the occasion alluded to, was 1 John ii. 17.

time, also, as were not thus occupied, he devoted to a revision of the Liturgy in Hindoostanee. His purpose was, if practicable, to carry out with him to India, a reprint of that important translation, for the use of the native Christians.

In the spring of 1816, Mr. Corrie was engaged to preach the anniversary sermon for the Church Missionary Society in London. With reference to that circumstance he wrote

TO J. W. SHERER, ESQ.

"I am appointed to preach that sermon, which I would gladly have avoided: but it was said, 'That many would be discouraged if I held back; for that the idea would be, that the subject [of missions] was not considered so important by us in India, as it has been represented here.' I therefore consented, leaving the issue to God."

Before preaching the sermon, however, Mr. Corrie availed himself of Mr. Simeon's judgment and experience; and in transmitting a copy of the manuscript to that honoured friend, he observed:—

"I am deeply sensible of its defects. Being anxious to introduce a number of facts, not, as I think, sufficiently known, there is too little Scripture quotation; and I feel it to be wanting in a devotional spirit, though I hope the relation may occasion a feeling of compassion, and excite to exertion in behalf of the heathen."

This hope seems, in some measure, to have been realized, for the accounts given at the time, state that this sermon, which was preached on the 30th of April, and grounded on Isaiah xliv, 20. awakened peculiar interest.* As, also, it embodies Mr. Corrie's convictions respecting the moral condition and responsibilities of the heathen, and developes the means which his experience led him to regard as best calculated to rescue the Hindoo from debasing superstitions; a brief abstract of the sermon cannot well be omitted. Let it be observed, then, that Mr. Corrie purposed in the first instance

“Fairly to meet the objections made against missionary efforts, as if the present state of the heathen were unavoidable—as if they were scarcely accountable for their errors,—and our solicitude on their behalf were therefore superfluous.”

To meet objections of this kind, he goes on to trace the origin of all false religion, and in this, observes that

“Intercourse with heathen nations had inclined him to the opinion, that the original revelation made to our first parents after their fall, is the ground of all the worship offered up throughout the world. That the dispensations of God to Noah and to the Church before him, must have been known to the family of Noah, and would be remembered by his immediate descendants; and carried by them into the different countries, whither they were afterwards scattered. Hence, it was, he apprehended, that the custom

* See Missionary Register for 1816, p. 185.

proceeded, of offering sacrifices in worship, by the heathen tribes of every description, as the only means of pacifying the Evil Spirit; who, according to their apprehension of him, is going about seeking whom he may devour.

But there are many circumstances in the state of the idolatrous nations of the east, that discover a still later acquaintance with Divine revelation, than the time of Noah. Many coincidences in the fabulous histories of the Hindoos with the writings of the Old and New Testament, indicate that the forefathers of that race were not altogether ignorant of the subsequent circumstances of the church of God. Their present deplorable ignorance and error, cannot therefore, be said to arise from any appointment of the Almighty; but from their wilful neglect of those notices of his will with which they were originally favoured. The sins of the fathers are thus, in an especial manner, visited upon their children. The neglect of parental instruction, by a just connection between guilt and punishment, involves their posterity in ignorance, which is the parent of superstition, and the fruitful source of their miseries and their crimes. This view of the subject ought, therefore, to be kept distinctly in mind; that we may not charge God foolishly with being, in any other way than by the instituted order of connection between cause and effect, the author of that blindness of mind, and hardness of heart, which excludes the heathen from the divine favour. The declaration of God, by the prophet Hosea, respecting Israel, is true also of the heathen, though in a subordinate degree: *Thou hast destroyed thyself.*

These observations are in a particular manner applicable to the idolatrous nations of India. In their present circumstances, viewed by the light of revelation, they evidently appear 'without God and without hope in the world;' not only as they are without Christ, but as their own religious views and feelings render them totally incapable of enjoying God, or of participating in the happiness of the heavenly state."

Then after reciting many of the superstitious practices of the heathen, and shewing that the efficacy of any religious rite which they might perform, was not regarded by them as being, in any moral sense, dependent on the state of mind in the worshippers; whilst on the other hand their idea of sin, being connected with the neglect of ceremonial observances, and not with moral delinquencies,—they allowed themselves in all kinds of sensual indulgences, without any compunctions of conscience or feelings of shame; Mr. Corrie proceeded to observe:—

“How then can we avoid the conclusion, that the religious views and feelings even, of these miserable men, do, in the very nature of things, exclude them from the approbation of God, and incapacitate them for the enjoyments of the heavenly state? It is impossible that a sinner, going out of this world, in expectation of any thing corresponding with earthly honours, amusements or enjoyments, should not be met by disappointment and shame. It is impossible, that a soul utterly ignorant of holy, spiritual, and intellectual enjoyments, should find any place among ‘the general assembly and church of the first-born; the innumerable company of angels, and the spirits of just men made perfect.’ Here, therefore, the christian takes his firm stand against all who oppose missionary efforts. The heathen, not only according to the unerring word of God, but by the evidence of facts, are in a perishing condition. Without Christ, they cannot be saved. ‘He that hath the Son, hath life; and he that hath not the Son of God, hath not life.’ And myriads of these immortal spirits are passing into eternity, whose state and dispositions prove them to be utterly alienated from the

favour of God, destitute of spiritual life, and fatally incapacitated for the enjoyments of a better world. For without dispositions suited to the enjoyments of the heavenly state, they could no more comprehend the happiness arising from them, even if admitted to a participation of heaven, than a brute can enjoy the pleasures of reason. And unless this be kept in mind, it can scarcely be hoped, that a due measure of zeal for the salvation of the heathen will be maintained among us."

Mr. Corrie then went on to give his reasons for regarding (1st.) The distribution of the Scriptures in different heathen languages; (2nd.) The establishing of Missions; and (3rd.) The education of youth; as being among the most likely means, under the Divine favour, to further the rescue of the heathen from their perilous condition; and he concluded by earnestly exhorting his hearers to do all in their power to aid in a work so pressing, and involving such fearful responsibilities.

There seems to be no doubt but that Mr. C.'s Sermon on this, as his addresses on other occasions, whilst conveying to the religious portion of the community, a more accurate conception of the moral condition of the heathen world, served also to deepen the convictions of many, that it is a primary Christian duty to be unwearied in our efforts to bring the heathen "out of darkness into" God's "marvellous light." It was plain also, from his letters and communications with friends, that this awakened in

terest on behalf of missions, acted very beneficially on his own mind. His experience whilst in India had been such, that he had to bear up not only against the ordinary difficulties inseparable from the missionary life, but also against the hostility of the government, the indifference of his fellow-countrymen in India, and the misgivings of even good men, as to the possibility of converting the heathen. He had, moreover, in a great measure, to maintain schools and teachers, and scripture-readers, out of such resources as his own income and the occasional contributions of a few Christian friends might supply. But his residence in England had brought to his knowledge the encouraging fact, that there were thousands in his native country, who had become earnestly desirous of promoting the best interests of their fellow-subjects in India. With reference to this circumstance, Mr. Corrie had occasion to remark :—

“ I was frequently favoured to witness the lively interest expressed, by persons in all ranks of life, with regard to the state of the heathen. The bare mention of some of the cruelties and superstitions we daily witness, drew forth tears of commiseration. The news of a single soul turned from heathen darkness to the light of the gospel, drew forth bursts of praise and thanksgiving to the God of all grace and mercy. Nor were these empty expressions only ; for the abundant contributions throughout Britain, for carrying on the work of Missions, proved that multitudes were sincere in those expressions of interest in the cause.”

When, therefore, after a residence of nearly two

years in England, Mr. Corrie prepared to return to his former scene of labour, he carried with him both a deeper impression of the importance of the work in which he had been so long engaged, and also, the cheering consciousness that in such difficulties as might hereafter occur in his missionary career, he would be accompanied by the prayers and sympathies of thousands. Nor could he overlook that additional encouragement to exertion, which had recently been supplied by the kind and public manner, in which his labours at Agra had been commended by the Bishop of Calcutta.*

It may be also here mentioned, that although the frequent public services in which Mr. Corrie engaged, had not allowed him repose sufficient to recruit his health so effectually as could have been desired, yet he was unwilling to let pass any opportunity that occurred to promote the cause of missions. Within a few days, therefore, of his departure from England, he agreed to attend a meeting of the Committee of the Church Missionary Society in London, for the purpose of addressing two missionaries who were about to proceed to India ; and the next day he preached a farewell sermon at the church of St. Mary Woolnoth.

On the 14th of April 1817, Mr. Corrie embarked on board the Carnatic, Indiaman, with his wife and infant daughter, and the same day sailed from the Downs.

* See Bishop Middleton's Sermons and Charges, p. 197.

There were on board the Carnatic, besides his own family and those of the two missionaries above mentioned, upwards of forty passengers, and a detachment of soldiers. "We have about three hundred souls on board," observes Mr. C. in a letter to his father, "but how to set about attempting their good, it is difficult to say." As regarded himself, Mr. C. added:—

"A solemn, but not a painful feeling, sometimes fills my mind on recollecting my father's house, and the distant prospect of again beholding it; but the consideration of the 'house not made with hands,' quiets every anxiety, and the sure and certain hope of meeting there may well reconcile us to temporary separation. I have had many thoughts of late, about the variety of religious divisions in England, and see clearly, that most of them arise from excess of spiritual advantages; and thus the means intended for their good, become to many an 'occasion of falling.' No view of religion but what affects the heart, temper, and life, is of any avail for eternity. The great facts of the Trinity in Unity, the incarnation and vicarious death of the Son of God, the promise of the Holy Ghost, all these remain true and certain, though all men should deny them. The influence they have, therefore, upon my heart and life, is the great thing I have to attend to. If I do so understand and feel these truths, as to engage me in private, and influence me in public, the end for which they were revealed is effected in me; and I shall be led by them to the issue they promise: otherwise they serve no good purpose to me."

On approaching Madeira he again wrote to his father:—

"You will be glad to hear that we have proceeded thus far in safety. . . . Our ship is in all respects most comfortable, so that in all things relating to our voyage, we, as yet,

have only cause for thankfulness. I hope we may be carried to our desired haven in peace, and that you will hear of our continued welfare in that far country; and that we may yet again see each other in the body, to recount new mercies, and to excite to renewed praises. My mind is kept in perfect peace; and I am enabled to keep the object of my calling steadily in view. Less of determination, as to what I shall do, than on my first going to India, but I trust a full determination to do what my hand findeth to do, in its time and season."

In a private memorandum, Mr. C. remarks:—

"My mind is, I think, more resolutely and deliberately set upon the work of the ministry in India; more disposed to spend and to be spent in that service; and to glory in it. I am in danger from the reasonableness and propriety that appear to me in so doing: for though it is indeed a reasonable thing, to offer body, soul and spirit to the Lord's service, yet reason cannot enable me to do it. The quickening grace of the Holy Spirit can alone keep the soul alive to God. The experience of the Saviour's love alone, constrains dull nature, even when regenerated, to activity in saving souls. O for more experience of a Saviour's love!"

"May 10th. During the past week, I have had much thought of life, as a state of endurance, rather than enjoyment. We endure a ship in order to go to India: a cabin, in order to attain to a house: medicine, in order to health: the society on board, because we cannot get away: the inmates, in hopes of doing them good. In the view of these circumstances, Oh! how great does the goodness of God appear, in His long suffering and patience! May it lead me to a more entire repentance."

"August 3rd, 1817. Came to anchor in Madras roads, at nine o'clock A. M. Our voyage has been very favourable, in respect to weather and speed. At sea, off the Cape, heard by a vessel, from Bengal, of the death of Mr. Myers: this

* Mrs. Corrie's father.

has proved a severe trial to us ; but the certainty that he died in the Lord, prevented us sorrowing immoderately. Thus the Lord is mindful of us, and lays no heavier burden on us than we can bear."

The Carnatic reached Madras early in August, and remained there for ten days or a fortnight. During that period Mr. Corrie and his family were the guests of his kind friend, the Rev. Marmaduke Thompson. In a letter written to his brother from Madrás, Mr. C. informs him that

"There is a growing respect for religion in this place. Indeed, there are many instances of serious religion throughout the Presidency, both among the Civil and Military servants of the Company. The Chaplains have entered into a regular communication with each other in connection with the Committee of the Church Missionary Society, and at some stations things seem wonderfully prepared for them. At one station where Mr. Spring is, [Tellicherry], he found that through a native Christian, whom God had stirred up to read the Scriptures to his neighbours, thirteen of the heathen were anxious to be baptized, some of whom have accordingly been baptized. We hear too, that near Delhi, a company of about five hundred people had collected to converse on the subject of the Christian Scriptures, which had been circulated among them, and that they had resolved to be Christians; although they professed an unwillingness to associate with the English, on account of their eating all kinds of food. I hope they will learn the ways of God more perfectly."

The Carnatic sailed from Madras on the 20th of August, and arrived at Calcutta by the end of that month.

CHAPTER XIII.

RETURN TO CALCUTTA.

ALTHOUGH Mr. Corrie, at the time he landed in India, was one of the Senior chaplains in Bengal, and on that account had a claim to reside in Calcutta, yet as a junior chaplain had been appointed to the Presidency during Mr. C.'s absence from the country, it was decided that the latter should proceed to one of the out-stations, until a vacancy should again occur in Calcutta. To Mr. C. was accordingly assigned the chaplaincy at Benares. Before, however, he proceeded to that station, he addressed himself to the work of missions; the natives as usual flocking around him. In reference to that object, he writes to his brother:—

“ Calcutta, Sep. 22. 1817.

“ I find a great progress in public opinion respecting the spread of the gospel. A Diocesan Committee,* and School-Book Society,† and Hindoo College,‡ are formed;

* Formed in 1815.

† Instituted May 1817.

‡ Originated by natives in Aug. 1816.

in addition to the Bible Society, and Church Missionary Committee, before existing ; considerable exertions, also are making to enlarge the Free School,* which now boards, clothes and educates upwards of two hundred children. But notwithstanding all these favourable appearances, vital religion has even more than ever to struggle with ; a form of godliness without the power of it ; a scheme of doctrine approaching to the truth, but still not the truth itself, is the fashion of the day. True religion does however make way, though it ‘ cometh not with observation.’”

On Sunday, 12th of October, Mr. Corrie preached a sermon at the Old Church in Calcutta, on behalf of the Church Missionary Society. This seems to have been the first discourse delivered from the pulpit of the Established Church in India, with a professedly missionary object ; † and was on that account not without its effect. After the service, a native-convert was baptized by the name of Fuez Messeeh. This person had come from Bareilly to Calcutta, and had been for several months under christian instruction. The account which he gave of himself to Mr. Corrie was, that at the age of eighteen, being disgusted with the idolatry of the Hindoos, he became a Mahomedan, and lived so strict a life as to gain many disciples by his reputed sanctity. That finding no peace of mind amid the practice of all kinds of austerities ; and having, in the meanwhile,

* Established in 1789.

† See Missionary Register for 1818, p. 448.

heard much of the gospel, he contrived to obtain a copy of Martyn's Hindoostanee New Testament; that he read it, and was led "to know and feel that there is none other name under heaven, given among men, whereby he must be saved, but only the name of our Lord Jesus Christ."

It was on the evening of Nov. 17, 1817, that Mr. Corrié left Calcutta for Benares. The following are extracts from his Journal at this time:—

"We have in company, Abdüllah, baptized in England; Fuez Messeeñ, baptized in Calcutta; Noor Messeeñ, baptized at Agra; a Christian Khidmutgar,* baptized at the Lall-Bazaar Chapel [in Calcutta]; Khristnoo, baptized at Agra; the five Christian youths, under the patronage of the Church Missionary Society; and several Christian families. During the 19th and 20th, we had an opportunity of witnessing two distressing instances of the unfeeling conduct of the Hindoos, towards the sick and dying. On one occasion, two women were employed, at the river-side, filling the mouth of a child with mud. Miss B. asked them if the child were ill? One of them answered, 'Yes.' Miss B. 'You are going to kill it outright.' On which they began to laugh, and talk with each other; and prosecuted their work of death. Farther on, a sick man was laid, with several people sitting round. A young and handsome Brahmin was attempting to bind a weight round his neck, in order to sink him in the river, which the sick man was resisting, with marks of much remaining strength. Abdüllah called out, 'Take him into some warm place, and he will recover:' to which the Brahmin answered, with a significant nod, 'Aye, Aye, we will put him into a warm

* A kind of footman.

place :’ on which the persons around laughed aloud. . On the evening of the 21st, Fuez Messeech, whilst walking on the bank of the river, said among other things, that ‘at times he experienced such delight in contemplating the love of Christ, that no relish remained for earthly things.’ Noor Messeech, (who appears truly a partaker of the grace of Christ) joined us ; and after some time asked, with seeming interest, ‘Whether if a person sinned after believing in Christ, he might hope for forgiveness ?’ One of the Christian youths enquired, ‘Whether if a person did not believe in Christ, and yet practised virtue, his virtue would be accepted of God ?’ These questions seem to me, to explain the doctrine contained in the xvi. and xviii. Articles of our Church. The situation of native Christians, in respect of the Mahomedans and Heathen, point out to them the necessity of faith in Christ, in order to acceptance with God ; and at the same time, teaches them the inefficacy of a mere profession of Christianity.

“Sunday 24th. Our Christian congregation consisted of seventeen. Fuez Messeech read first the 116th Psalm, and afterwards the xvi and xviii chapters of St. John. He was himself evidently affected by the repeated references to our Lord’s divinity, and spoke to the others on that subject ; and of the great condescension of the Saviour, in becoming the surety of sinners ; with the love that ought to subsist among Christians : saying, ‘they ought to be as the eyes in the head, which though they dwell in two sockets, yet were intent always on the same objects ; and constituted but one organ of vision.’

“At Augurdeep. In the evening went into the village, where is a celebrated Idol temple. Fuez Messeech entered into a dispute with a Brahmin, before twenty-five or thirty people, assembled for poojah (worship.) The Brahmin was forced at length to confess that Idolatry was inexcusable : on which an appeal was made to the bystanders, who declared that the Brahmins led them astray.

"Dec. 22nd, at Bauglipore. Visited the Roman Catholic Christians here, whom we found still in great poverty, and complaining of the neglect of their priests. Gave Augustine Clementis (who professes to wish for a school and has several children of his own) ten rupees towards erecting a shed, and engaging a schoolmaster, with a promise of further assistance. Left with him, for the use of the intended school, one copy of the New Testament in Persian, one copy in Hindoostanee, and one copy of the Psalms in Persian. Gave him also a copy of the Psalms, and some copies of family prayers, in Hindoostanee, for distribution.

"Buxar, Jan. 18, 1818. Had divine service this morning in English, and baptized an Israelite, aged fifty-five, who has been long in our military service, and who seems spiritually alive to the true character of Christ, as the promised Messiah. In the afternoon had service in Hindoostanee. Twenty-five adults, beside our own people, attended. The anxiety manifested by several of the Jews for religious instruction, is very pleasing; and must, if possible, be gratified. May the Lord raise up a suitable teacher; and direct and prosper me in my wishes to erect a place of worship for them!"

No sooner had Mr. Corrie arrived at Benares, (Jan. 26. 1818.) than he projected a missionary establishment in the neighbourhood of that large and populous city. The following extract from a letter addressed to the secretary of the Calcutta Committee of the Church Missionary Society, will explain the objects he had in view:—

"Three native Battalions are usually cantoned here; two are now at the station. I have been taking measures for

the establishment of a school for the younger drummers and fifers, and for the children of native Christians attached to these Corps. I have already twenty-four names of children, whose parents desire that they should become scholars too. We also, on Sunday [Feb. 8th.] began Hindoostanee worship, and about fifteen of the above class attended.* For the school, I have met with a small bungalow conveniently situated, offered for six hundred rupees. In this bungalow Mr. Adlington could also reside for the present. I beg, therefore, that the Committee will consider whether they can adopt this bungalow and premises for a Missionary residence; or whether they would wish Mr. Adlington to reside altogether in Benares; and that premises should be procured for him there on his return from Agra? Let me repeat, then, that at this place there are immediate calls on the Society for assistance; and that not merely in the hope of probable benefit, but from the actual wants of professing native Christians; whilst many of the natives, Mahomedan and Heathen, are awakened to discern the importance of Christianity, and will probably be encouraged or discouraged by the readiness or otherwise which we manifest in meeting these wants of our Christian brethren."

Mr. Corrie had the satisfaction to find that the Committee in Calcutta readily entered into his views, and authorized him to purchase the premises referred to in the preceding letter. He was thus enabled to open a school, to the support of which many of the European residents at Benares contributed, by monthly benefactions and subscriptions.

Early in February Mr. Corrie visited Chunar, his first station in India, and where the native church

* Mr. Adlington had gone to Agra to visit Abdool Messee.

was now under the care of Mr. Bowley. It appears from the report he sent to the Calcutta Committee of the Church Missionary Society, that Mr. C. found the mission at Chunar in a satisfactory state. Under date of Feb. 9, 1818, he writes :

“ On the 5th instant I went to Chunar : it was rather late in the evening when I arrived, but I found several of the converted Hindoos waiting to see me. Next morning at seven o'clock, about eighty of the native Christians attended for divine worship. They began by singing a hymn, in the native measures, on the sufferings of Christians. The regularity with which they sung, and the earnestness most of them manifested, greatly affected me. Mr. Bowley expounded the Parable of the Wise and Foolish Virgins ; and concluded the service with prayer. Among other things, he prayed for a blessing on the king, and on his nobles in England, and in India. I mention this not as a proof of Mr. Bowley's loyalty, for that was known long before, but to shew how the labours of such men tend to attach the natives of India to the British nation, by uniting their most important interests. At ten o'clock, about one hundred Europeans attended divine service in English ; after which, twelve of their children were baptized, and eleven marriages celebrated. At three p. m., the native congregation again assembled to the number of about ninety adults ; when, after evening prayer, I endeavoured to explain to them and apply the second Psalm. It appears that the usual number of Europeans who attend Divine service regularly in English, is about forty, and the usual number of native Christians who attend worship in Hindoostanee, is about seventy or eighty. The number in both congregations has been gradually and regularly increasing, and testifies of itself to the diligence and exemplary conduct of Mr. Bowley, and of the blessing attending his labours. The little I was able, in my short

visit, to see of the state of the people, impressed me deeply with the value of his labours. I knew the degradation of both European invalids and their native wives and families, from three years residence among them, and now to behold so many of them adorning by their lives the doctrine of God our Saviour, was to me most gratifying, and will be considered an ample recompence for all their contributions, by the supporters of our Society. There being but one place for both the free-school and the congregation to assemble in, I could not see the scholars at their tasks. Three or four children of parents, who can afford it, pay half a rupee per month; with which, together with voluntary contributions of some of the pious soldiers, Mr. Bowley has provided wall-shades for evening service, and supplies the lights. I, also, conversed at Chunar with ten Hindoos, who appear to be fully convinced of the truth of Christianity, though not yet prepared to encounter the consequences of an open profession [of it]. Some of them even join Mr. Bowley occasionally in prayers. One of them, on being asked, what he considered the great peculiarity of the Christian religion? answered, That in every other system of religion, works were made a condition of justification, but that in Christianity, only faith in Christ is required; whilst, wonderful to say, it produced more exemplary holiness than any other system."

By a statement which Mr. Corrie put in circulation at Secrole, dated 11th of March, it will be seen that he was not unmindful of the duties connected with that station :—

"It having been found on enquiry, that many children of Christians, chiefly connected with the native battalions; were without the means of instruction, a school was established in the lines, in the month of February, for their

benefit, which now consists of the following number and description of scholars :

- 4 Adult Christians, learning to read Hindoostanee in the Nagrè character.
- 2 Adult Hindoos, learning to read English.
- 4 Young men, who were educated for a short time in the Orphan school.
- 4 Christian youths, who with the last-mentioned, form one class in reading, writing, and casting accounts.
- 5 Christian boys, who read the New Testament, and write.
- 10 Christian boys, learning first lessons in English reading and writing.
- 2 Mahomedan boys, learning first lessons in English reading and writing.
- 8 Christian girls, learning to read English.

39 "

Of the above-mentioned boys, eight, it was stated, were orphans, or the children of parents who were too indigent to maintain them ; the consequence was that they had to be provided with sustenance as well as education. To the school was also attached a Christian Moonshee, whose office it was to read the Scriptures morning and evening, to as many Christians as chose to attend ; and on Sundays, to read the service of the Church of England, and a previously prepared exhortation, (both in Hindoostanee) to the native Christians in the lines, of whom about thirty or forty, with their children, were in the habit of regularly attending.

The object of this statement was to make the Eu-

ropean residents at Benares acquainted with the missionary operations in progress among them, and to afford them "an opportunity of contributing to the support of measures, the beneficial tendency of which they were so well able to appreciate." The result was that the schools at Secrole received such an increase of patronage, as to be almost wholly supported by local contributions.

About the middle of March, Mr. Corrie again visited Chunar. In a letter from Benares, dated March 24, 1818, he writes :—

"I attended at Chunar last week. On Good Friday, we first had divine service in English, in a barrack ; and afterwards in Hindoostanee, at the Free-school. The number of communicants after the first service, was seventeen. Of the native congregation, twenty-seven females and two men remained to commemorate the death of our Lord. Almost the whole congregation were in tears during the sermon, in which Mr. Bowley set before them the Saviour's sufferings : and during the communion, the greater number appeared to be deeply affected, and all of them exceedingly serious and attentive. There was an evident blessing vouchsafed to us, and, in my own case, a lively sense of the Divine presence, which seemed also to pervade the whole congregation. Friday before, I heard thirty-two native Christians read, who have within these few months, most of them, and all of them since Mr. Bowley came to Chunar, begun to learn, some the Persian, others the Nagree character ; and some of them now read the Scriptures in Hindoostanee, with fluency, and all of them expressed much delight arising from their new attainment. Indeed, a remarkable tenderness of conscience seems to distinguish most of them ; and their altered

exemplary conduct is the talk of all, and as usual, by some ridiculed, and by others commended.

“ On Thursday, I catechised the first class in the Free-school, consisting of seven boys, who not only repeated their catechism correctly, but answered very intelligently many questions I asked them, arising out of the catechism. They also repeated passages of Scripture, which they got off as tasks, and the whole class repeated verse by verse, the thirteenth chapter of Proverbs. Some of the children in the Free-school, and their mothers, who are amongst the most exemplary of Mr. Bowley’s congregation, are the families of non-commissioned officers belonging to native corps now in the field. It must strike every reflecting mind what a comfort establishments such as that of the Church Missionary Society at Chunar, must be to Europeans of the above class. If instead of leaving their wives and children comparatively unprotected, and exposed to the temptations of this heathen land, they could place them where their children might receive education at little or no expense, and their wives be receiving good instruction, instead of being left to every wind of temptation, surely much of the pain arising from separation in time of war would be alleviated. . .

“ The school-room being too small to contain the Native congregation, and encouraged by the Committee’s* approbation of my wish to build a larger house for their accommodation, I desired Mr. Bowley to look out for a proper spot to build upon. A house and premises, contiguous to the barracks, the owner refused to dispose of to us; and this led us to fix upon a spot about two hundred yards further from the barracks, and on two sides bounded by the Native town. The possessor, Mr. Turnbull, was applied to for it, and he begged Mr. G. Robinson to go up and fix a price on it. Mr. R. accordingly went with me last week and valued the premises at 500 Rupees. On this being reported to Mr.

* The Calcutta Committee of the Church Missionary Society.

Turnbull, he generously wrote, saying, that he begged I would accept the ground for the purpose intended. This, I hope, is a token for good, and may be taken as an encouragement to proceed. . . . I think there will be no difficulty in raising 4 or 5000 Rupees for our intended church."

Mr. Corrie had the happiness to find that these anticipations were not premature, for on a subscription paper being put into circulation, the Marquis of Hastings was pleased to head the list of contributions by a donation of 1000 sicca rupees, towards building a church at Chunar.

Encouraging, however, as was this improved state of feeling in favour of missionary labours, there remained abundant scope for the exercise of christian zeal. In a letter, addressed to his brother about this time, Mr. Corrie writes from Benares :—

" In a neighbouring district (with the magistrate of which I am well acquainted) during the last year, two widows were burned on an average every month ; six lepers were buried alive, or drowned, by their friends ; and not less than one hundred persons destroyed themselves by drowning, in fits of passion, under the idea that their ghosts would haunt the offending party. Such being the strength of passion in them, you will not be surprised that murders are exceedingly frequent : and, what is worst of all, their religion encourages these excesses. . . . The progress of the gospel is slow, but advancing. The unholy rivalry of some who differ from us in modes of worship is a stumbling-block to a few ; and it grieves me to be often obliged to spend my time and my breath in proving the lawfulness of infant-baptism, and the propriety of baptism by sprinkling. Satan thus divides, but he shall not finally prevail."

It was now the will of God to exercise the faith and patience of His servant, by a no less severe affliction than the death of an only son. How great this trial proved to Mr. Corrie, will be seen from his letter on that occasion —

TO MRS. MYERS.

“ April 9, 1818. ”

“ Our dearest Grandmama will have heard the melancholy tidings communicated to Mr. Sherer yesterday. I judged it best, that, if possible, the heavy affliction should not come upon you suddenly. Your still bleeding heart will more severely feel this arrow of the Almighty, winged no doubt with love, but piercing to the very quick. Our lovely boy was becoming inexpressibly interesting. He was taken with a severe attack nearly three weeks ago, which yielded to strong medicine, though he never was after as before, but seemed mending, when by some means, he caught a severe cold. The doctor says it was of the nature of Influenza, and many in the house have suffered from it. On Saturday morning we sent for the doctor; medicines did not produce the wished-for effect, and we had a very restless night on Saturday. On Sunday morning my heart began to sink on his account, and the Lord's prayer in Church tried both my principles and my feelings.

“ Throughout Sunday, little alteration appeared; but he rested so well on Sunday night, that the doctor on Monday morning pronounced him out of danger. About eleven he altered for the worse. His little sweet countenance assumed an appearance of eagerness, and about twelve he was manifestly convulsed, though not strongly. On this, our doctor called in another skilful medical man, who happened to be at the station, and new medicines were tried which promised

partial relief, and the fond mother began again to hope. About twelve on Monday night, he was in great pain, and the work of death was evidently rapidly going on. We commended him to our covenant God in prayer. I pleaded, as well as I was able, His promise to be the God of our seed, as well as our own God. I prayed for the child as a member of Christ's mystical body and a branch of the true Vine; and besought that the suffering child might be remembered in the suffering Christ. Our prayers were mercifully heard, and our babe from that time suffered comparatively little. About five on the morning of the 7th, his soul seemed longing to mount upward. We again in prayer commended him to our covenant God, and about half-past five, he ceased to breathe without a struggle or even a sigh.

"It seemed to me inconceivable that my mind should ever have become so confused respecting the truths of Scripture. During the whole of Tuesday, and on Tuesday night especially, I became alarmed lest any thing extravagant should escape me. My God ever graciously kept me from bringing a reproach on the principles I preach: but O! I seem only now to have begun to understand many of them. I now know what is meant by the *bread* of affliction, and the *water* of adversity: I now understand the 38th Psalm in a way I never did before; and though even at this moment no one Scripture could I point to, and say that it supports me, yet, I feel myself on safe ground, and seem secured on all sides from danger.

"I hope the bitterness of this death is past to us both, though our bereavement (as I conceive it ought not) will never be forgotten. We are constrained to abstract our thoughts from the lovely object that bound our affections so fast; and do, we hope, rejoice in his gain, whilst we mourn our sad loss. My understanding yesterday received a lesson from Anna. When we sat down to the ceremony of dinner, she became raving for water. Sometimes it was 'Dear papa, give Nana some water.' Then with a curtsey to nurse,

‘ Please Nan, give Nana some water.’ Then with anger crying for water ; but though our hearts were bleeding for her distress, we would not give her water for her hurt. Thus, thought I, our heavenly Father is looking down upon us. He heard our prayers, our tears for the life of our babe ; He saw our distress, and He doubtless pitied, but for our good, denies our desires. Oh, may the Holy Spirit send home the lesson effectually !

“ On entering the pulpit on Sunday morning in heaviness of heart, when I pronounced the sentence ‘ Our Father which art in heaven,’ it powerfully came to my mind, ‘ Is he less a Father than thou art, that he should not care for thee and thy child ? ’ Lord ! I believe, help my unbelief ! ”

In acknowledging the christian sympathy of Captain Peevor, expressed in connection with this domestic sorrow, Mr. C. writes :—

“ We try to realize the truths you kindly bring before us ; but it is hard to walk by faith when sense and sight so powerfully attract the contrary way. We are not, however, without experience of the grace of our Lord ; and hope the lesson intended may not be lost upon us. One day in this school of adversity, has taught me more than years of ease and prosperity.”

It was now, also, that Mr. Corrie communicated with

THE REV. J. BUCKWORTH.

“ Benares, March 14, 1818.

“ You will see by the date, where I am stationed. The place is important, on many accounts. It is central, and near several missionary stations : but we want helpers at Chunar, my first station in India. Mr. Bowley’s labours

have been greatly blessed to the christian part of the population; who were 'as sheep without a shepherd,' till he went among them. Mr. Adlington is at this time visiting dear brother Abdool; of whom he writes very favourable accounts, as to spiritual things; but his bodily health has greatly declined, and is declining. A few have been added to the church at Agra; and several bearing the christian name, seem to have experienced a new birth unto righteousness. With respect to the public state of affairs, you will hear of the wonderful events which have taken place here, during the last six months; by which the whole continent of India is become subject to British authority.* Very critical have been our circumstances repeatedly, at one place 1200 of our troops were assaulted by a greater number of thousands—at another place, 3,000 of our troops were set upon by 40,000; and such is the inconstant nature of the natives of this country, that in either of the above affairs, had victory declared against us, the whole of India would have been in a flame. This, then, is the Lord's doing, and it is marvellous in our eyes. We have many praying souls now in our Indian army; and the number is increasing: and we know that our God is a hearer of prayer."

"April 9. Since I began my letter, it has pleased God to relieve you of the charge we put upon you, respecting our Infant.† He was removed from our sight on the 7th, and is now with his Father and our Father, with his God and our God. I know not how to write about anything else, but yet I wish not to fill my paper with the expression of feelings which, no doubt, every one in similar circumstances experiences. I shall only say, that I seem never to have known sadness till now."

This extension of the British rule in India, by opening out wider fields for missionary exertions,

* By the termination of the Pindarry and Mahratta wars.

† That of Godfather.

rendered, also, the want of labourers more sensibly apparent. Hence Mr. Corrie writes

TO THE REV. MR. SIMEON.

“ Benares, June 16, 1818.

“ I write now to acquaint you with the death of one of our chaplains at Cawnpore on the 22nd instant, that you may, if possible, get some proper person appointed in his place. Our honoured friend Mr. Grant, will not be backward to use his influence, if it can avail—and may God grant, for the honor of his gospel in these lands, that a true minister of his word may be sent out. It is inconceivable to those not on the spot, how much pious *well-educated* men may effect, above the usual run, even of pious men who come out as missionaries. If translations be to supply the gift of tongues, then those translations ought to come as near the character of that gift as possible. Now the Serampore translations all, I fear, fail entirely in idiom and every recommendation. Of their Hindoostanee translation, I can speak from some knowledge, that it is calculated to displease the least fastidious, by the mixture of Persian, Arabic, and English words in it, as well as by the turn given to many phrases, from the literal rendering from the English. Thus, ‘on these two hang all the law and the prophets,’ the word used is literally, ‘suspended as from a peg.’ Such is my own feeling respecting this translation, that I should abstain from giving it to an intelligent Hindoo, and no other could make anything of it; and at this place, we have, in consequence, nothing to meet the enquiries of the Hindoos, except a catechism translated by Mr. Bowley, which is read with avidity.

“ Divine providence is, I hope, opening a door of great usefulness here, through the means of the Baboo Joy Narian—a kind of Deist, who is about giving up a house, and

£5,000. to endow it as a school, to our Church Missionary Society. The house in Benares we have actual possession of, and it is now undergoing a little repair, with a view to commence a school of general learning, of which Mr. Adlington will be the superintendent."

The name of Joy Narain will be remembered, as that of the rich native at Benares, who, some years ago, sent a letter and a benefaction to the Bible Society.* It appears that the same benevolent individual had at that time formed, also, the design of building and endowing a free-school, by means of which the poorer classes of his countrymen might receive education.† He seems to have gone so far as to have himself drawn up a plan of the institution, to have commenced building a suitable house, and to have offered to pay for the support of a school-master and assistants; but, from some cause or other, nothing had been definitely settled up to the time that Mr. Corrie was appointed chaplain at Benares, after his return from England. Soon after Mr. C.'s arrival at that station, however, Joy Narain brought the subject of the free-school before him; and the following extract from a letter addressed by Mr. C. to the committee of the Church Missionary Society, gives the substance of what passed between Joy Narain and himself:—

* See above p. 149.

† Joy Narain's own account of the circumstances which led him thus to consult the good of his countrymen, may be seen in the *Missionary Register* for 1819, pp. 416, 417.

“He proposes giving a large house in the city for a school, endowing it with 200 Rs. a month, (about £300. a year,) Mr. Adlington to be the teacher. I suggested to him to let us have the house on Mr. Adlington’s arrival [from Agra,] to begin operations; and that for the present Mr. A. should derive his support from the Church Missionary Society, whilst he (Joy Narain,) should pay for books and incidental expenses. This seemed to delight him. I proposed that he should make the Church Missionary Society’s committee trustees of his endowment; reserving to himself the approval of their agent, who, if approved of at the end of one year, should be confirmed for life; or, during conformity with the rules of the endowment; which, I proposed, should be for general learning: our Missionary to be at liberty to receive enquirers after truth, in his private apartments, after school-hours.”

To these several propositions, Joy Narain cordially assented, and although at the date of the foregoing letter to Mr. Simeon, the property was not legally made over, yet the school-house had been put into the possession of the Church Missionary Society. The school itself was opened on Monday, July 17, 1818, under the superintendence of Mr. Adlington; the second master being a young man, country-born, but educated in England, and intimately acquainted with the colloquial language and manners of the natives. Mr. Corrie observes, however, to the Committee of the Church Missionary Society:—

“To give full effect to this gift of Joy Narain, you must send us one or two men of as good education as possible, and as soon as you can find them. The disposition to hear

and receive the word, is increasing daily among the natives. Many of the rich and learned Hindoos, especially of this city, seem ready to welcome the gospel."

And again to the Committee in Calcutta :—

"A man of learning should by all means be sent out to that school, both to release Mr. Adlington, and to occupy a post, than which there is none more conspicuous in all the sphere of missionary labour; and, it ought, therefore, to be supplied accordingly."

"It was whilst engaged in watching over the first beginnings of this Institution, that Mr. Corrie wrote to his brother,

"July 29, 1818.

"This country becomes daily more and more interesting to the christian. The paramount influence of our government now seems to hold out some degree of permanency to our rule; and, in consequence, the natives are less embarrassed with the fear of the return of former superiors; and the consequent persecution that would have followed any attention to our religion. Considerate men among them, therefore, begin to speak out their dissatisfaction with Idolatry; and to enquire what better we have to offer them. This disposition is most providentially met by the institutions which have risen amongst us of late: and the hand of God in disposing all things for the spread of His truth, seems evidently displayed. First, there is the Diocesan Committee, which confines itself to supplying those only who understand English, with bibles, prayer-books, and tracts. Next, the Church Missionary Society, which supplies the native christians with bibles, and prayer-books in the native languages: as well as its more direct objects. Then the School-Book Society, which supplies elementary books in all languages, for all description of persons; and then the glorious Bible Society, like the 'lion which cover-

eth,' embracing all classes and climes, in the distribution of the words of life eternal. If to these be added, the labours of missionaries of different denominations, it will appear that the kingdom of God is near to India. Of missionaries, however, we have as yet, but a scanty supply. May the Lord of the harvest, thrust forth labourers into India."

"In the beginning of this month I baptized, at Chunar, a Brahmin, and a Moonshee, in the presence of the native christian congregation, and of many Heathen and Mahomedans. The Brahmin declared that he had visited all the places reputed holy by Hindoos, from Brindrinath in the borders of the snowy mountains in the N. W., to Juggernaut in the lower parts of Bengal, but found nothing on which his mind could rest, till he heard the gospel at Chunar. That he found all the Hindoos in error, and plainly told them so; in proof of his being in earnest, [he] broke off the Brahmin's cord, (or, as he called it, 'the lying cord,') before them all. The Moonshee bore a similar testimony respecting the insufficiency of the Mahomedan faith.* Three more are waiting for my next visit to Chunar in order to be then baptized. . . . These are encouraging circumstances; may God grant us his blessing to improve them to his glory!"

But besides relating such encouraging circumstances as these, Mr. Corrie's correspondence contains many incidental notices, also, of his intercourse with natives of all classes. Thus, on the 18th of August, he informs Mr. Sherer:—

"We are going on as usual here, doing a little: 'unknown and yet well known.' Several of the high Natives have visited me lately; chiefly from the intimacy they perceived

* A fuller account of the baptism of these persons is given in the *Missionary Register* for 1820, p. 123.

Mr Bird * had formed with us; but it led, though they meant it not, to religious discussions. A near relation of the Rajah of Benares, took away yesterday a Hindoostanee New Testament, and Hindoostanee Prayer-book, with evident desire, after a long discussion on subjects connected with them.

And, again, in writing to the same relative in the month of October, Mr. C. observes :—

“ Joy Narain’s school goes on very well. Many of good caste and family now come for instruction in English. The enquiries they make on religious subjects, have led to the conviction, in several, of the folly of idolatry. Indeed, I am obliged to refrain at times from talking with them, lest the whole design should be obstructed by the rapid progress some of them are making in Christian knowledge.”

The school here mentioned, having, by Deed, bearing date Oct. 21, 1818, been legally placed under the control of the Calcutta Committee of the Church Missionary Society and their successors, Mr. Corrie was requested by Joy Narain to draw up, in English, a detailed statement of the plan and objects contemplated by the school. A draft of the statement was, in the first instance, [11th Nov. 1818.] submitted by Mr. Corrie to the Agent of the Government at Benares, and was afterwards translated into several of the languages of the country, and circulated among the natives of India. As illustrative of a remarkable moral movement, towards the maturing of which the subject of these memoirs

* The magistrate of the district.

materially contributed, the document is too important to be omitted.

“The following statement of the object and plan of the Institution, is published, with a view to engage such support as may enable the managers to extend to the utmost the benefits it is intended to convey.

“1. In this school, four languages are taught, viz. English Persian, Hindoostanee and Bengalee.

“2. For the purpose of affording instruction in these languages, an English master, as superintendent of the Institution, is engaged ; proper assistance and learned teachers in the other languages respectively, are also retained.

“3. It is intended to maintain, as well as educate, a number of poor boys, who are to be accommodated in the house, as soon as proper arrangements can be made, and a small daily allowance will be made to such poor boys as cannot be received into the house, to such extent as the funds may admit of.

“4. The benefits of the Institution to be at the same time open to all who are desirous of availing themselves of them, without regard to caste or country ; and for this purpose, teachers, paper, pens and ink, will be provided gratis, for all the scholars ; it being left to the option of such parents as can afford to pay for their children's education, to contribute at their pleasure to the general expenses of the school, and thereby to extend the benefits of it further to the poor.

“5. The primary design of teaching the above languages being, to enable industrious youths to obtain for themselves a comfortable livelihood, the first care will be to instruct the scholars in reading and writing grammatically, and in the most necessary rules of arithmetic ; together with the government regulations on the subjects of police, and ordinary affairs : after which such youths as desire further improve-

ment, may be instructed in general history, geography, and astronomy.

"6. No scholar to be admitted into the school under seven years of age, except such as are on the foundation, nor any to be admitted to receive maintenance from the funds who are above eighteen years. Each scholar to remain in school, if practicable, at least two years, but no scholar to receive pecuniary support beyond the period of seven years, nor above the age of twenty, unless for the pursuit of some study approved by the managers.

"7. All the scholars are required to attend regularly every day, to abstain from all improper language in school, and to maintain a respectable moral character in society; without which no scholar can be admitted, or if admitted, be retained on his ill conduct being discovered.

"8. The school to be open to all visitors every Tuesday, and all contributors to the funds to be admitted to inspect the accounts on the second Tuesday in every month.

"It being intended to form a library and museum also connected with the school, as soon as practicable, any donation of natural curiosities, or of books, in English, or in any of the languages of India, (especially grammars, dictionaries, and books of history) will be thankfully received; and a book will be kept in which the names of donors will be recorded, with the nature and extent of the donation."

"Benares, 11th November, 1818."

At the time the foregoing statement was put into circulation, there were no less than one hundred and sixteen scholars in the school; but it had already become apparent that the monthly sum granted by the founder, was by no means sufficient to meet the necessary expenses of the establishment. Joy Narain therefore, made a formal application to the Governor-

General in council for pecuniary assistance, when Lord Hastings, with the ready attention which he always manifested for the moral improvement of India, ordered a regular monthly allowance to be contributed from the funds of government toward the efficient maintenance of the school.

But the residence of Mr. Corrie at Benares was now drawing to a close. He received about this time, an appointment to the vacant Chaplaincy at Cawnpore ; but before he could proceed to that station, a vacancy had occurred at the Presidency by the departure of the senior chaplain on sick-leave. This event was the occasion of Mr. Corrie's recal to Calcutta. He accordingly left Benares in December 1818, amid the regrets of a large body of respectable natives, who had seen so much reason for regarding him as the friend and promoter of every institution which was calculated to promote their welfare. It could not, therefore, but be a matter of gratification to him, to be followed to Calcutta by the subjoined Address written in English, Persian, Hindoostanee, and Bengalee :—

FROM THE INHABITANTS OF BENARES,

TO THE REV. D. CORRIE.

“ For several years past we have entertained a desire, that no one would indulge in any kind of controversy, and that

all theological discussion might cease amongst us. For the attainment of this our desire; Joy Narain Maharaj, often attempted to establish a school, but was never able to accomplish his design. When you arrived at Benares, and kindly engaged the superintendence of a school, in the which instruction should be afforded in the English, Persian, Hindue and Bengalee languages, from that time our wishes began to be realized: seeing that as at all times it is a difficult thing to collect individuals of different religious principles, you by your investigation, liberality and kindness, &c. caused upwards of 200 to lay aside their religious prejudices and engage in the same pursuit. Since when, by the will of God, you were pleased to embark for Calcutta, your condescension, liberality, and charity; your kindness, love for the truth, and enmity to deception; your excellent understanding, convincing knowledge, and acquaintance with the theological works of the Christian religion; your Christian-like conduct, your affording instruction to those desirous of being more acquainted with the way of salvation by the mediation of Christ, and meeting the views of the learner; are subjects of daily conversation, and cause us to admire that prudence which, aloof from the violence made use of by those of other dynasties, causes Rajahs, Baboos, great and learned Pundits, Moulwees, Moonshees, in fact the great of the city, to court your friendship. A remembrance of these things occasions much sorrow, and produces a desire for another interview. Here we trust that God Almighty will again suffer us to meet, and that as long as it please Him to retain you in Calcutta, He will not fail on your account to bless both us and the school."

(Here follow the signatures of Joy Narain and of 266 other natives of Benares.)

CHAPTER XIV.

REMOVAL TO CALCUTTA.

It was not without regret that Mr. Corrie quitted a place which he had found (to use his own words,) "a scene of delightful labour." In anticipation of his probable removal from Benares, he had written some time before

TO THE REV. MR. SIMEON.

"I am at a loss to decide how to act should my removal be determined on by Government. You will see a report of our Church Missionary proceedings here, no doubt, by Mr. Thomason. There is a great deal too much said in it about me, especially should I be removed soon, so as to be prevented establishing the plans in agitation. But I pray I may be able to go on in simplicity of mind, in obedience to the will of God's providence, and seek nothing for myself; who am indeed nothing, and deserve to be the 'off-scouring of all.' If I were professedly a Missionary,

and had the same prospect of entrance into this very citadel of Idolatry, I should consider it a call to live and die in this place ; but as a Chaplain of the Government, am I not to consider the disposal of Government, as the voice of providence to me ? I can truly say that, in the prospect of leaving this place, ' I am oppressed ; O Lord, undertake for me ! ' ”

Before proceeding, however, to Calcutta, Mr. C. visited Chunar, and there administered the Lord's Supper to sixty communicants, of whom half were native Christians. He drew up a plan, also, for the future guidance of those who were engaged in the mission at that place and Benares, with a view to secure regularity and efficiency to their exertions : and in this he so arranged as to secure the cooperation of all the parties, for whose guidance his directions were intended. It may be mentioned, too, in connexion with the mission at Chunar, that Mr. C. had employed himself, during his residence at Benares, in carefully examining and correcting a revision of Mr. Martyn's Hindoostanee translation of the New Testament, into Hindoowee, which Mr. Bowley had found it necessary to undertake for the sake of the native population, among whom he laboured ; and which was afterwards printed by the Bible Society. At the close of the year 1818, Mr. Corrie commenced his journey to Calcutta. On the way thither he touched at Buxar, a place to

which he had frequently paid missionary visits ; and where a great desire had often been manifested on the part of the Christian inhabitants, to have a schoolmaster or Missionary located among them. As a proof of the anxiety which these Christians still cherished for the advantages of a stated ministry, there was now placed in Mr. Corrie's hands a list of about seventy persons, (chiefly of the less wealthy class,) who were willing to contribute certain monthly payments toward building a church, and the maintenance of a Missionary.

On reaching Calcutta, among the first objects of Mr. Corrie's care was, the placing under proper instruction some Hindoostanee youths, who had accompanied him from Benares. He had for some time been in the habit of devoting much attention to their education, with a view to their future usefulness as teachers ; and he now placed them in a school for Hindoostanee boys, which the Calcutta Committee of the Church Missionary Society had just established in that city. With reference to the importance of such an Institution, Mr. Corrie had long entertained a decided opinion. In a letter, anterior to this period, he had observed to Mr. Sherer,

“ I see so strongly, and experience also in my connection with the adult converts, the improbability of finding steady, judicious pastors, except from among those who have been

educated in Christian studies, that I should like to devote the rest of my days to the instruction of native youths, with a view to the ministry. That may be better done in Calcutta than elsewhere, from the greater readiness with which books may be had, and especially help for the instruction of others got ready. Besides, future Missionaries will act with greater effect, aided by well-educated native brethren. So that in every point of view this appears to be a prime object, to educate for the ministry."

As respected himself, it is scarcely necessary to state that the scene of labour at the Presidency was, in most respects, widely different from that to which Mr. Corrie had been accustomed in the provinces. In a letter to his brother, dated early in 1819, Mr. C. relates, as a specimen of his engagements, —

"Mr. Parson and myself go on happily in our joint Chaplaincy. The Bishop is absent at Madras, where, we hear, he is confirming, in his sermons, all Mr. Thompson's labours. He is in many respects a valuable man."

"I have lately been appointed Honorary Chaplain to the [Military] Orphan Institution,* where I officiate every Sunday Morning soon after six o'clock. At the Cathedral I read prayers or preach at nine; and the same at eight in the evening. I take the weekly occasional duties in turn. I am, also, *ex officio*, a Governor of the Free School, and a member of the Select Vestry; who are Trustees of charities distributed to the monthly amount of 3,411 rupees, among 568 Pensioners."

The connexion with the "Select Vestry" here mentioned, did not however prove without its difficulties;

* Instituted in the year 1782.

for it happened that Mr. Corrie commenced his duties at the Presidency before a dispute had subsided, respecting the mode in which that Vestry was constituted, and the authority which they claimed to exercise. It seems to have been the custom for the members of the Vestry to re-elect themselves annually, so as to admit new members into their body only as vacancies occurred by deaths, resignations, or departures for England. They had customarily, also, appointed the officers connected with the Church, now called the Cathedral. But it appears that at the Easter preceding Mr. Corrie's connection with the Cathedral, a certain number of persons opposed the re-election of the Select Vestry, as being contrary to the practice usual in England; and the senior Chaplain, at the same time, claimed the right to nominate the churchwardens. The Select Vestry, on the other hand, regarded themselves (and had long been so recognized by government) as special Trustees for a Church which had been originally built by private individuals; and for the due distribution of certain funds, arising mainly from legacies left for charitable purposes, and under the administration of the Vestry. However much, therefore, to be deplored, might be the animosity and indecorous language, into which some of the parties concerned in the dispute, seem to have been betrayed, it cannot be a matter of surprise that the Vestry, as a body, should hesitate to

abandon long-acknowledged claims, and to hand over to other persons, the distribution of certain charities which they conceived to be legally entrusted to the Vestry. To such a length, however, had the dispute respecting this matter been carried, that both parties complained to the Governor General in Council; and the Government had given it as an opinion, rather than as a decision, that the vestry should remain in possession of its accustomed functions, until the authorities in England might judge it proper to interfere. But notwithstanding this opinion on the part of Government, the opponents of the Vestry revived the dispute, at the Easter of 1819. Much correspondence seems to have taken place on the subject, and many hard words again to have been used; and Mr. Corrie as one, among others, who considered it their duty to maintain themselves in the position which had been thus sanctioned by Government, became, as a matter of course, the subject of reprehension on the part of those, who opposed the claims of the Vestry. Yet it is stated by those who were in Calcutta at the time, and were also well acquainted with the facts of the case, that the subject of these Memoirs was enabled so far to keep apart from the bitterness of this strife, as to exhibit throughout "the prudence and meekness becoming the minister of Christ."

With the exception, however, of passing occur-

rences such as these, there was but little diversity in the duties which now fell to Mr. Corrie's lot, beyond what may be found in the life of a parochial clergyman. The history of any one day was, to a great extent therefore, the history of the succeeding month; and so on, from month to month: for as it was not yet certain, whether the senior Chaplain, who had gone to the Cape, would return to India or not, Mr. Corrie could not regard himself as more than a temporary resident at the Presidency, and did not therefore feel at liberty to engage so actively in the concerns of several religious societies in Calcutta, as he afterwards felt called upon to do. But when intelligence reached India, early in 1820, that the senior Chaplain had proceeded to England, and Mr. C. thus became entitled to succeed to the vacant chaplaincy, he began to lay himself out for some steady course of missionary labour in Calcutta and the neighbourhood. One of his first movements was, to endeavour to collect a native congregation in Calcutta, by means of Mr. Bowley, who had come down from Chunar to superintend the printing of that revised Hindoowee translation of the New Testament, which has been already mentioned.* The ulterior object Mr. Corrie had in view in this was, to provide a sphere of labour for Abdool Messeeh, who was expected to reach

* See above,—p.322.

Calcutta in the spring of 1820, and whose state of health might probably render it desirable that he should remain there for the future. Mr. Corrie was, also, desirous to excite a deeper interest for missionary objects, among the poorer classes about the Presidency, in the belief that less attention had hitherto been given to effect this, than, on every christian principle, seemed necessary. As having now, also, undertaken the office of Secretary to the Church Missionary Society in Calcutta, Mr. C. was in better circumstances to direct these missionary plans. Some account of his occupations, is given in a letter to his sister, who had returned to England:—

“ May 19, 1820.

“ Abdool Messeeh is here : I am daily at work with him, writing a Commentary in Hindoostanee, from six in the morning till breakfast and after, if I am not called away. We have got him a house in *Meer-jan-kee-gully*. It is a roomy (upper-roomed) house, but out of repair ; so we get it for fifty rupees a month ; and here he collects the poor four times a week. The Church Missionary concerns occupy me too a good deal ; and we are setting up a printing-press in my go-downs.* To-day the first sheet of a tract is printing off, as a beginning.”

Soon after the date of the foregoing extract, Mr. Corrie had an examination of the boys of his Hindoostanee-school, in the presence of the members of the Calcutta Committee of the Church Missionary

* A printer and printing-press, sent out by the Church Missionary Society, had just arrived from England.

Society, and of such other persons as interested themselves about missionary objects. His many avocations did not admit of his undertaking the superintendence of a larger number of scholars than that with which the school had commenced ; but the result of the examination proved, that the benefit derived from being habituated to christian example and the progress which the boys had made in a knowledge of the Hindoostanee New Testament, the Hindoostanee Catechism, and the principles of the Christian religion in general, were of a very encouraging nature. Impressed, therefore, with the conviction that a Christian education was of the greatest importance as a means to render the natives themselves efficient instruments of God to their countrymen, Mr. Corrie welcomed the idea of establishing a missionary College by the Bishop. With reference to that circumstance, he wrote to his brother :—

“ I am quite sure that all men will rejoice in the establishment of the College ; although learning alone will do but little. It therefore appears to me more than ever necessary to maintain strenuously the labours and plans of the Church Missionary Society. Under these feelings I was led last Thursday into a long conversation with the Bishop, respecting Missionary proceedings, in which the Church Missionary Society and its views were brought forward and discussed. The Bishop’s chief objection was, that the sending out of English clergymen as Missionaries, would prevent the East-India Company from making such a provision of Chaplains, as they ought to make. As far as it goes, the argument is

just ; but I think he ought rather to adopt such Missionaries, and by pointing out to Government the benefits produced by them, to draw forth Government support, which otherwise may not be afforded in any way."

It may not be amiss to mention, that however much Mr. Corrie might be occupied by matters of public interest, he did not neglect the charities of social life. On the contrary, he did not allow his gate to be closed against any who might have a reason for desiring to hold communication with him. And, as in India, persons arriving from England, or visiting the Presidency were, at that time, regarded as having an almost unlimited claim on the hospitality of the residents in Calcutta, Mr. C. was seldom without his share of such guests. This circumstance, added to his natural kind-heartedness, gave occasion to one, who loved him, and who was then under his roof, to remark, 'as long as he lives and wherever he lives, he will have as many people about him as fall in his way ; until every corner be occupied, and he himself is left without a corner.' To many of the younger portion of these visitors Mr. C. was, also, oftentimes the instrument of great moral good ; and in such cases it was his custom, as occasion served or might require, to address to them a letter of encouragement or direction, after they had left him. An extract from a letter to Capt. Moyle Sherer, II. M. 34th regiment, and who had been on a visit to his

brother in Calcutta, may serve to illustrate the spirit of such communications :—

“ Calcutta, May 27, 1820. ”

“ You are by this time settled with your regiment, and begin to find exactly how the minds of those around you stand affected to the principles of true religion. Some painful discoveries will probably have been made; and on the other hand, perhaps, consolation will have arisen from unexpected sources. Such is the beginning, especially of a life of piety. We are apt to wonder that what we see so clearly to be rational and necessary, is not equally seen by others when brought before them ; and the result is, to make us feel more experimentally that what we have learned on these subjects, has not been from man’s teaching, but that God has been leading us by ways that we knew not. The discovery of our own inbred sin is what is most distressing at this stage. Indeed, to the end of life such ebullitions of the sin that dwelleth in us, occasionally take place, as almost confound the Christian, and send him back to his first principles ; and it seems as if the whole work of religion were yet to begin. Yea, how often does this inward enemy impel him to the very brink of disgrace, and he escapes as by miracle, from temporal no less than eternal ruin. Such is my experience up to this day ; and now, what with the experience upwards of forty years have supplied of the world’s insufficiency to afford happiness, and of the power of sin, unless God prevent, to work temporal and eternal ruin, the grave begins to appear a refuge, and I have a deep conviction that they only are completely blessed who are in heaven. I think you were quite right in not taking part with the Wesleyans till you know more of them. By degrees the truly sincere will draw to you as their natural superior, and you will be able to direct their reading and to regulate their affairs far more to their advantage than they can do themselves.

During the October of 1820, Mr. Corrie was afflicted by the death of one of the elder of the Hindoostanee boys, who were in the school under his care. The youth in question was a Hindoo by birth, and when a child had been purchased up the country, from his parents, during a season of scarcity. He had therefore been under Christian instruction the greater part of his life. It seems that he died of consumption, and that during a long illness, he had afforded satisfactory evidence that he had not received a Christian education in vain. The death of this youth was not long afterwards followed by the removal of the remaining youths, to assist in the schools at different missionary stations. Before, however, Mr. Corrie's Hindoostanee scholars had been thus dispersed, there had been admitted among them, for the purpose of receiving instruction in order to baptism, a Hindoo youth who had been servant to a converted Moonshee.* This youth, when full of the idea of making the pilgrimage to Juggernaut, had accidentally fallen in with the Moonshee, and accompanied him as far as Benares. In consequence, however, of the conversations, which he held with the Moonshee on the subject of religion, his faith in the efficacy of a pilgrimage to Juggernaut had entirely abated, by the time they reached Benares :

* Moonshee Mooneef Masseeh, who was baptised at Chunar in 1818.

and he accordingly returned back to Delhi with the Moonshee, in the capacity of servant ; although he left his master, after a while, to avoid the scoffs of his Hindoo acquaintances. He could not, however, rid himself of the conviction that his master was right, and became so uneasy under that conviction, that he quitted his home in search of peace of mind. Eventually he made his way to Calcutta, and became an inmate of the Hindoostanee school there, and in due time was baptised.

It may here not be uninteresting to relate, that after Mr. Corrie became Secretary to the Calcutta Committee of the Church Missionary Society, he was in the habit of employing himself as he found opportunity, in contributing to the pages of a 'Quarterly Circular,' which first appeared in 1820, and contained from time to time, a summary of 'Missionary Intelligence,' for the use of Missionaries and others, at the different stations in India. Among his contributions to this periodical may be mentioned a series of papers, containing a 'Sketch of the progress of Christianity in Calcutta and in the provinces of the presidency of Bengal.' Mr. Corrie had often been struck by observing the importance attached by historians to but imperfect records of former ages, provided those records happened to bear the marks of authenticity ; and he conceived, therefore, that some future historian of

the church of Christ in India, might possibly derive assistance from a notice of such facts and circumstances as that 'Sketch' might be the means of rescuing from oblivion. It may with truth be added, that no person then living was better qualified than Mr. C. to record the more recent occurrences connected with the history of Christianity in Bengal, he having himself been not only a careful observer of all that concerned the progress of true religion in that Presidency, but also the personal friend of those men of God, who had immediately preceded him, and to whose zeal and labours may be traced the first origin of almost every religious institution in Bengal. The Calcutta Diocesan Committee of the Society for promoting Christian knowledge, having now, also, directed their attention to the translation of religious Tracts into the languages of India, a translation into Hindoostanee, both in the Nagree and Nustaliq character, of "Sellon's Abridgment of the Holy Scriptures," was assigned to the superintendence and revision of Mr. Corrie. Having been requested, moreover, by the Committee of the Calcutta Bible Society, to state for their information, such particulars illustrative of the benefit attending the circulation of the Holy Scriptures, as might have fallen under his own observation, the following was his reply:—

“ Calcutta, 6th Feb. 1821.

“ In compliance with your request that I would state any circumstances within my own knowledge, tending to shew the good arising from the distribution of the Scriptures alone, I have endeavoured to call to mind some facts in corroboration of my general feeling of the good arising from the measure in question. The benefit arising to professed Christians is not, I believe, within your contemplation, otherwise I might say much respecting the benefit the native Christians on this side of India have derived from the Bible Society. During the prevalence of the Mahratta power, many Christians were employed in offices of trust by the Native princes, chiefly in situations connected with the army.

I had, whilst residing at Agra, frequent applications from Christians of that class, and many of them sent from far, for copies of the Persian and Hindoostanee translations: to shew the need they stood in of such supplies, I may just observe, that a Christian of the class referred to, in the service of the Burthpore Rajah, on applying personally to me for a copy of the New Testament, was asked if he had ever perused the Gospel in any language? he answered that he had never even seen the Book; and in the figurative language of the country, added, that ‘he knew not whether the Book was made of wood or paper.’

“ Among the most remarkable instances of Mahomedans and Hindoos deriving benefit from the Scriptures alone, the following occur to me :

“ In 1813, a Mahomedan Hukeem came to me at Agra from Burthpore, saying, that he had many years before read the Pentateuch in Arabic, a copy of which had been given to him by a Roman Catholic priest: that about two years before the time he came to me, he had obtained a copy of St. Matthew’s gospel in Persian, from reading of which he had become convinced of the divinity of Jesus Christ. This man, with his son, was afterwards baptized.

“The next instance that occurs to me, is of an aged Hindoo : this man from reading the writings of Cuber, had been led to renounce Idolatry, and finding the Law and Gospel spoken of by Cuber, as divine books, he was for several years anxious to possess a copy. After several ineffectual attempts to procure a copy from English gentlemen, he at length obtained the Gospels in the Nagree character. He was also afterwards baptized. A third instance of good derived from the Scriptures alone, was Burukut Museeh in 1813; he got a manuscript copy of Job, which he perused with great interest; afterwards he got a copy of the Psalms; then Isaiah; and finally the New Testament in Hindoostanee. His exemplary life and happy death are recorded in the Missionary Register.

“The only other case that occurs to me, is that of Fuez Musseeh, baptized in 1817. At seventeen years of age, he became a Mahomedan purely from the abhorrence of idolatry expressed in the Koran; he remained upwards of twenty years a strict and indefatigable disciple of the Koran, living as a Fakeer and obtaining great honour among his countrymen for his supposed sanctity. At length, being disgusted in his own mind with the practices recommended by his spiritual guides, and wearied with his own ineffectual labours after holiness, he abandoned all his honours as a Religieux, and bought from a lady a copy of the New Testament, if haply he might find in it that rest for his soul he had hitherto sought in vain from other quarters. He sought, and found, as his conduct hitherto leads us to think, the object of his pursuit.

“I have met whilst residing out of Calcutta, with very many natives, who from reading the Scriptures, have had all prejudice against Christianity removed; and some of them, as Joy Narain Ghossaul, at Benares, have been set upon many works of benevolence and charity, from their knowledge of duty as learned from the Bible, though they have not derived *all* the benefits to be desired from the copies of

the Scriptures circulated among them. How far this partial good is to be appreciated, each Christian will form his own judgment. As a preparing of the way of the Lord, it is by no means to be undervalued, and future labourers will reap the fruit of the precious seed which the Bible Society has been sowing in India with so much diligence for several years past."

The memoranda which occur in Mr. Corrie's Journal after his return to India, are very few, but under date of June 11, 1821, he remarks:—

"I have been endeavouring to call my ways to remembrance, and find enough to be humbled for in the review, but a difficulty as to how I should speak of it. This difficulty I wish to account for. Formerly I could write of my state with ease; lately I have neglected to make memoranda. I have certainly been much employed in public matters. My duties as Chaplain, and as Secretary to the Church Missionary Society,—the schools, the press, leave me very little time, and that little I find difficult to apply to a good purpose. My want of retirement prevents the right use of the little I might have. I am deeply conscious that the evil propensities of my nature are by no means eradicated; and I ought to be alarmed that they do not more alarm me. I feel daily that I sin, and resolve daily against my propensities, yet daily am more or less overcome. Oh! I desire to awake to righteousness! I desire to be alarmed; to be saved from sin, and quickened and made alive to God. O Spirit of light and love, of power and of a sound mind, work in me to will and do of thy good pleasure! I see, in reading the epistle to Titus, that except in such points as are agreeable to my nature, I am far from the character of a true minister of Christ."

There is reason, however, to hope that Mr. Cor-

rie's ministrations in Calcutta were not altogether in vain. At any rate, it is well known that his labours were unceasing, whether regard be had to his duties as chaplain, or those connected with the Church Missionary Society, and the superintendence of the native schools. In the December too, of this year, he was appointed to preach the sermon at the third visitation of Bishop Middleton; and in the same month printed, among the Quarterly Missionary Intelligence, a biographical sketch of his old friend Joy Narain, who had died at Benares in November.

But that which now more especially occupied the attention of Mr. C. and others, engaged in conducting the affairs of the Church Missionary Society in Calcutta, was the education of the native females of India. The state of society had until lately, seemed hopelessly to exclude the native female from all share in the benefits of education; but the success which had attended a school set on foot by the Baptist mission, had induced some friends of religion in India, to communicate with the British and Foreign School-Society in England, with a view to extend the means of instruction to the females of India, as widely as practicable. Funds were in consequence, raised for that purpose; and Miss Cooke, a lady of education and piety, arrived in Calcutta during Nov. 1821, for the purpose of devoting herself to the work.

It was early in January 1822, that the Calcutta Committee of the Church Missionary Society, took measures for the formation of female schools, under the superintendence of this lady; and such was the success attending their first efforts, that three schools were in operation by the middle of February. It was then thought desirable to bring the subject more distinctly before the residents in Calcutta, in the hope that the friends to the moral and intellectual improvement of the natives of India, might be induced to assist in carrying on this important and difficult undertaking: and to Mr. Corrie it was assigned, to draw up and circulate the following address:

“NATIVE FEMALE EDUCATION.

“The importance of education, in order to the improvement of the state of society among the natives of this country, is now generally acknowledged, and the eagerness of the natives themselves for instruction begins to exceed the opportunities hitherto afforded them.

“But to render education effectual to the improvement of society, it must obviously, be extended to both sexes. Man requires a ‘Help-meet;’ and in every country the infant mind receives its earliest impressions from the female sex. Wherever, therefore, this sex is left in a state of ignorance and degradation, the endearing and important duties of wife and mother cannot be duly discharged; and no great progress in general civilization and morals can, in such a state of things, be reasonably hoped for.

"Such however, with few exceptions has hitherto been the state of the female sex in this country; but a happy change in this respect seems at length to be gradually taking place. A most pleasing proof of this occurred in the interesting fact, that thirty-five girls were among the number of scholars, at the last examination of the School Society, in the house of one of the most respectable natives in Calcutta.

"The arrival of a lady of judgment and experience, at such a crisis, for the purpose of devoting her time and talents to the work of native female education, could not but be regarded, by all interested in the improvement of society among the natives of this country, as a most favourable event.

"This lady (Miss Cooke) was recommended, in the first instance, by the British and Foreign School Society, to the Calcutta School Society; but the Committee of this Society, being composed partly of native gentlemen, were not prepared unanimously and actively to engage in any general plan of native female education. Most of these, however, have expressed their good-will towards such a plan, and their intention of availing themselves, as circumstances may admit, of Miss Cooke's disinterested services to obtain instruction for their families.

"Under these circumstances the corresponding Committee of the Church Missionary Society have cordially undertaken to promote, as they may be enabled, the objects of Miss Cooke's mission.

"Miss Cooke will, as she may find opportunity, afford instruction at home to the female children of the higher classes of natives; and at the suggestion of an enlightened native gentleman, a separate school will be attempted, for poor female children of high caste, with a view to their becoming hereafter teachers in the families of their wealthy countrywomen.

"Miss Cooke has already made sufficient progress in the acquirement of Bengalee, to enable her to superintend the

establishment of schools ; and having been attended in her first attempt by a female friend, who can converse in Bengalee, some interesting conversations took place with the mothers of the children first collected, in which Miss Cooke's motives were fully explained to them. Soon after, a petition was presented to Miss Cooke, in consequence of which, a second female school has been established in another quarter of the town, and a third school has been formed in Mirzapore, near the Church Mission-House. Thus three schools are already established under Miss Cooke's immediate care, containing about sixty girls ; and the disposition manifested towards these schools by the natives, affords reason to expect that a wish to have female schools will in time become general.

“ It is intended therefore, to erect in a suitable situation in the native town, a school-room, with a dwelling-house attached, in which an extensive system of female education may be attempted ; and this plan, so peculiarly within their province, is submitted, with much respect and confidence of success, to the sympathy and patronage of the ladies of this Presidency, by the corresponding Committee of the Church Missionary Society. Whatever assistance may be afforded, either as donations or monthly subscriptions, will be exclusively applied to the purposes of female education, and a report of progress will be submitted, from time to time by Miss Cooke, for the information of subscribers.”

“ Calcutta, Feb. 23, 1822.”

The result of this appeal was, that within a few weeks not less than 3,000 rupees were subscribed for the furtherance of the object contemplated ; the Governor General, Lady Hastings, and others of the first distinction being among the most liberal of the contributors. Nor was it among the least remarkable

circumstance connected with this great social movement, that a highly respectable Brahmin wrote and circulated a tract, for the express purpose of recommending to his countrymen the importance of female education. He urged it also, as the duty of every parent to rescue thus their female offspring from that state of degradation, to which (as he proved from history) the women in Hindoostan were not formerly subject.

With reference to these and similar occurrences, Mr. Corrie writes to his brother.

“ Calcutta, April 19, 1822.

“Our missionary engagements are becoming more and more important; and opportunities for extending our plans more and more frequent and easy; But with all these [prospects,] a spirit unfriendly to the gospel is gone forth amongst the natives, and they are commencing Deistical politicians. Four native newspapers have started in Calcutta; two in Bengalee, one in Hindoostanee, and one in Persian. They cannot all stand long, but they mark the spirit of the times. They are all under an influence unfriendly to our Church establishment: but we are getting on with our schools, having now upwards of four hundred boys, and one hundred and thirty-four girls, under our Church Missionary Society, within the boundary of Calcutta; while the Diocesan Committee have several schools in the suburbs. The youth in these [schools] will, we hope, grow up with impressions favourable to our views of things.”

On Wednesday, May 26, 1822, Mr. Corrie preached a sermon at the Old Church, in aid of the Society for Missions to Africa and the East. The sermon was

afterwards printed with the fifth report of the Calcutta Committee of that Society, and contains some valuable remarks on the advantages connected with direct instruction in the faith of Christ, over the education which merely imparts such knowledge as has reference only to the affairs of this life. One sentence may here be cited as illustrative of the great change which the mind of India had undergone, since the time when Mr. Corrie could labour for the conversion of the heathen, only at the risk of incurring the censure of government :—

“ Our Church, with reason we think, calls herself Apostolical : now, what is this but missionary ? And a portion of missionary spirit has always resided among her members. Time has been, indeed, when this was regarded by many rather as a mark of dissent ; but now, blessed be God, she seems to be rising, through all her ranks, to her high and proper character as a missionary body.”

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About six weeks only had passed since the delivery of this discourse, when Mr. Corrie was summoned to attend the death-bed of the Bishop of Calcutta, who was called to his rest after but a few days' illness. Considering the peculiar circumstances of India, and the then novelty of episcopal rule in that country, it could scarcely be expected that Mr. Corrie, among others, should be able to recognise the wisdom of every act of Bishop Middleton's administration, and the equity of the control which that

able prelate claimed to exercise over the temporal as well as spiritual affairs of the chaplains to the East India Company ; but his correspondence abundantly shows that he could well appreciate the Bishop's character. With regard more especially to the cause nearest his heart—that of missions, Mr. C. considered it to have derived from the deceased prelate, exactly that kind of sanction which was then required ; it wanted only official countenance, and the reputation of orthodoxy. To labour for the moral improvement and conversion of our heathen fellow-subjects, used to be regarded as characterising a party in the church, and as proceeding from a kind of fanaticism that would endanger the stability of our oriental empire. But the interest which Bishop Middleton had taken in the Missionary cause, had given reason to believe, that official dignity combined with a high reputation for sound judgment and secular learning, were not incompatible with the conviction, that our rule in India had every thing to hope from the spread of Christianity ; and that it was not fanatical to suppose, that so vast an empire had been committed to our governance for the noble purpose of making known the Son of God, to a people who were ignorant of Him.

Within two months of the death of Bishop Middleton, the Archdeacon of Calcutta fell a victim to the Cholera ; and as that circumstance rendered it

necessary for the Government to delegate the administration of the affairs of the See to other hands, Mr. Corrie and Mr. Parson were commissioned to exercise such jurisdiction as by law might be warranted, until a successor to Bishop Middleton should arrive from England.

In a memorandum, penned about that time, Mr. Corrie writes :—

“ Sep. 28th, 1822. This day sixteen years ago I first landed in Calcutta. How altered the state of society ! Then Mr. Brown was senior Chaplain. He had at time dear Martyn in his house, and received Parson and myself into his family. Now he and his wife are numbered with the dead, and all their children returned. . . . How many other changes, also, in the state of the religious society of Calcutta, so that Mr. U. only remains of the friends of religion in his class of society of that day. How varied has been the scene of my own Indian-life !

“ In respect of public affairs, great changes, also, have taken place. In ecclesiastical matters great changes. A bishop and archdeacon appointed in 1814, and Bishop’s college has been the result. The subject of missions has thus, by degrees, become one of acknowledged duty and advantage to society. The bishop hurried off by sudden death : the archdeacon taken off not two months after, more suddenly still : Parson and I appointed to exercise their functions *pro tempore*. I would, however, remark especially the state of my own mind during this long period. I came to India chiefly with a view to the propagation of the gospel ; and that view, I trust I can say, has not been lost sight of. My time has been principally devoted to that object. My money, too, has chiefly gone in that cause. I trust a mission has been established at Chunar, Agra, and Benares, through my

humble means, which will go on, and 'increase with the increase of God.' In Calcutta, the labours of Secretary to the Church Missionary Society, in addition to my own official duties, have helped to bring on the loss of strength I am now suffering under. But I would be aware that the state of heart is chiefly to be attended to. And here I can see no one duty so performed, that I dare think of it in the view of presenting it to God; and were it not that Jesus is the righteousness and strength of all who believe, I could not entertain the slightest hope.

"For about three months, my ancles have swollen occasionally, with bad digestion, and aching of the limbs and legs. The doctor says it is the effect of climate; by which I understand that my frame is debilitated sensibly, by the heat. He says, rest is the only remedy, and I am come to Pultah Ghaut* for rest, and retirement. My prayer to God is that I may be made fully alive to my real state, and may not waste away without feeling the tendency of such a wasting. I desire to have my loins girt about and my lamp supplied with oil; so that, whenever the bridegroom is announced, I may be ready to enter in.

"I desire to be more spiritually minded; and to have more of a realizing faith, as to the truths I am exercised about day by day out of the holy word. I would fain see religion on the increase among us; and have more abundant fruit of the word. Oh! that the Spirit were poured upon Europeans and natives! Oh! that the kingdom of Christ were established in my own heart! more settled in my family; my flock; and on all around generally. Oh! that the salvation were come out of Zion. Then should this nation be glad and rejoice; and He whose name is Jehovah, be acknowledged throughout the land. Amen."

The debility of which Mr. Corrie here complains

* A place on the river Hooghley.

had so increased, that the medical men decided that it would not be safe for him to remain in Calcutta during the hot weather ; and moreover, advised a long sea-voyage as the best means for recruiting his impaired health. He did not, however, think a voyage to be of so much consequence ; yet early in February 1823 he quitted Calcutta, accompanied by his family and Captain Stephen of the Engineers, and went, to reside on the coast, near Juggernaut. For the first eight or nine weeks of his residence at Pooree, Mr. Corrie's health had been grëatly restored ; but the anxiety and fatigue which he underwent in attending the sick-bed of Captain Stephen, who died at Pooree on the 10th of May, brought on a serious attack of fever. In this state he attended the funeral of his deceased friend ; but being too unwell to proceed through the service, he was carried home in a state of the greatest exhaustion. In the course of the day, however, Mr. Corrie revived sufficiently to allow of his writing to Mr. Thomason, an account of the last illness of Captain Stephen ; after which the fever returned with such violence that for several days the sufferer was scarcely sensible. The following is his letter :—

TO THE REV. T. THOMASON.

“ Pooree, May 10, 1823.

“ The last sad offices having been performed for your beloved son-in-law, I will endeavour to recal some of the pleasing expressions which fell from his lips during the last week, both with a view to the comfort of his friends, and to indulge myself on a subject which engrosses all my thoughts. My acquaintance with the dear departed commenced in September 1814, when I saw him almost the whole of every day during about a week. Again in 1817 and 1818, our intercourse was renewed both at Ghazeepoor and Benares. He was then, it is almost needless to say, strictly correct in his conversation and general conduct, but did not exhibit that serious impression of divine truth which latterly appeared in him. When we went on board the schooner, I soon discovered a marked difference in him in that respect. There was an evident love of religious exercises, and religious books; and I observed more than once a serious attention to private devotion. From that period our intercourse was unreserved, and his general conversation and remarks, such as belong to godliness. He joined us regularly in our morning and evening family worship. He frequently spoke of his expectation that his illness would end in death, but we hoped otherwise; and nothing particular, as to his views in the prospect of such an event was mentioned. He had never been free from bowel-complaint since we came together, and during the early part of the week commencing April 27, he complained of an increase to his disorder from having taken cold, though no such appearances as usually attend a cold appeared about him. He kept up as usual till Friday the 2rd of May, when he did not come to breakfast with the family, but came out to dinner.

“ On Saturday he did not leave his room. On Sunday I

went into his room, and asked if I should join him in reading the word of God and prayer, since he no longer could join with us. To this he gladly assented, and began to speak of the great mercy of God towards him in preserving him from acute pain, whilst he felt himself sinking gradually. I read the first lesson for the day, and he made several remarks on the applicableness of the admonitions to the spiritual state of the Christian. Being drowsy, from the opiates administered to allay his disease, he desired me to defer praying till the afternoon. In the afternoon he was quite awake, spoke of the mercies of God toward him, complaining also of his want of gratitude to his God and Saviour. I spoke to him of what I thought of his state when at Ghazepoor in 1814, and especially some remarks he then made on hymn-singing, and expressed my delight at his now altered feeling, and the ground of encouragement it afforded him. He said that he had strong convictions of sin before that time; that he owed much to his deceased Aunt Stephen, who had tried much to impress his mind with a sense of religion; adding, 'I know now why Christians take so much pleasure in hymn-singing; they love to dwell upon the ideas conveyed by the words.' I may here observe that he several times, since we have been at Pooree, spoke of his Aunt Stephen, and of all his family, and the obligations he owed her.

"To-day he also mentioned his wish to partake of the Lord's Supper, before his intellects should become clouded. On Monday, May 5th, he asked me if I were prepared to administer to him the Lord's Supper. As no time had been mentioned the day before, I proposed to put off the celebration till next day, when we would make it a family ordinance; to this he cheerfully assented. I do not recollect any particulars of what fell from him that day, but his conversation was always with reference to his dying soon, and filled with thanksgiving to his God and Saviour for the comparative ease in which he lay, and especially for the

hope of heaven which he enjoyed; often exclaiming that it was all of mercy, and entirely flowing from the Saviour's merits. On Tuesday May 6, his mind was confused all the morning from opiates; about two, P. M. seeing him collected, I asked if he would now have the Sacrament administered? He said he wished to be more awake and would postpone it till the morrow; adding, 'I have committed my all into the hands of my blessed Saviour, and I can trust him to keep me sleeping or waking.'

"On Wednesday he was taken up with some temporal matters, and wrote the letter which I forwarded to you on that day. Afterwards Mrs. Corrie and I went into his room, and we all, I trust, by faith fed on Christ in our hearts, with thanksgiving. Our sick brother was much alive during the whole of the service, and read the passages in which the congregation join, with much clearness and fervor. On going into his room about an hour after the service, he broke out, 'Oh, may this dispensation be blessed to my dear Esther, that she may give herself wholly up to God, and fix all her love on him alone. She has a deep sense of her own unworthiness, and I bless God for the piety that is in her.' On Thursday May 8th, there appeared no alteration in the state of his disease. Two surgeons from Cuttack having arrived, our own doctor brought them to see him. They went into the next room to communicate their thoughts on his case, when he heard them agree that nothing could be done for his relief. On my going into his room after they went away, he seized my hand with all his remaining strength, and said, 'Oh my dear friend, how much am I indebted to God for placing me at this time with friends, who do all they can for my comfort, without concealing their concern that my soul should be prepared for death;' adding much on the evil too many medical men are guilty of in cherishing hopes of life when their patients should rather be thinking of death, and contrasting the difference of his present circumstances with what they would have been had

he gone, on leaving Calcutta, among strangers and irreligious persons; then adding praise and thanksgiving to God. On the early part of this afternoon Mrs. Corrie went into his room, when he presently began to speak to her as for the last time, praying that her husband might be spared to her, and her children, and to the church, adding many expressions of his regard and affection.

“ On Friday, May 9th. On my entering his room early, and enquiring after his state, he said, ‘I have had a wretched night, not in body, for I have been easy, but in mind. I have been thinking of this and that treatment which might have been used; but it is all wrong, and thus my wickedness brings its own punishment. I have much tried to repent of my daily wickedness, and of my wicked life.’ Adding a good deal on the subject of God’s ordering all our affairs, and the duty of looking above human agents—and said, ‘O never did weary traveller desire his home more than I desire my rest:’ most cordially acknowledging with me the duty of submission, and joining in prayer for an increase in faith and patience. Some favourable symptoms appeared, but he seemed to build nothing on them. For several days we had an European Sergeant to sit up at night. He has expressed his surprise at the constant patience our brother manifested, and told me, that he was much in prayer during Friday night.

“ On Saturday morning, about half past three, a violent discharge of blood took place, and again about five. I went into his room just after the latter, and found him prostrate indeed.

“ He began at once, ‘O my God, suffer me not to fall from thee: make my repentance sincere, and let my faith stand firm—O! accept me, unworthy! for the merits of Jesus Christ. I am wretched and miserable, let my soul be cleansed in his blood and presented spotless before thee; bless my dear wife and children, bless my dear father and mother; bless you (addressing himself to me,) and your family; and

God make you a greater blessing than ever to the church, but don't waste your life in this country, go home and do good among the poor. O God ! bless all the doctors who have attended me, and let them not forget their own mortality amidst these scenes ;' adding prayers for such generally as he might at any time have had disagreement with. On my reminding him of our blessedness in having an advocate with the Father to render these petitions available, he added strong expressions of the mercy of God towards him, and of his earnest desire to be at rest with God ; adding ' O God, thou knowest that I love thee,' and asked me if I thought it wrong to pray for his dismissal. He spoke of his temporal affairs as settled, and said he had no anxiety about his children, the Lord would provide for them. About 7, on going into his room, I spoke respecting the little probability when we first met that I should survive him : he began to pray for blessings for me, adding, ' Bless the Lord, O my soul, and forget not all his benefits ; who forgiveth all thy sins, who healeth all thy diseases.' Adding with emphasis, '*forget not all his benefits* ; that he had been forgetful all his days, but the Lord had shewed him great mercy.' From that time he spoke little. Being removed to another bed, he dosed much from medicine. About ten, observing him restless, I asked if he wanted anything ? he said ' No : If he retained his peace of mind ? He said, ' His mind had become very confused.' And on reminding him of the ' Advocate with the Father,' he faintly added, ' Bless God for all the way He has led me,' or to that effect. About eleven, seeing him restless, and less of consciousness about him, I asked him if he knew me,' he said, ' Yes ;' and in answer to my question, ' If I should pray for him ?' he said, ' Yes ;' but there was no respond to the few petitions I offered up, and he was no longer sensible. At half-past one, another discharge of blood took place, which led us to think him expiring ; but the spirit lingered till half-past two, when, we doubt not, he entered into his much-desired rest. I may tell you,

though I mean to send a medical statement of the fact, that the three doctors ascertained after his death, that the liver was perfectly sound, but the colon had become ulcerated ; and at length, a blood-vessel being eaten through, the discharge above-mentioned ensued, and brought on dissolution ; but that this must have happened at no great distance of time, and that no change of climate or treatment, could have prevented the fatal result. This morning the beloved remains were committed to their parent earth, in the Pooree burying-ground. The burying-ground is an enclosed square on the sands of Juggernaut.

“ Those sands, after almost a year from the Rutt-Jattrā, are still strewed with the whitened bones of the wretched victims of this Indian Moloch, and I indulged the idea, whilst standing by the grave, that we were taking possession of the land in the name of Jesus our Lord. Without disparagement to a few other remains there interred, and of whose history I know nothing, I *knew* that we were committing to the earth the remains of a member of His mystical body ; and will He not bring in the remnant of His elect, and shall not these, at present, wretched Hindoos, bow to His sceptre, and confess Him ‘ Lord, to the glory of God the Father ? ’ Then, instead of that heartless brutality with which idolatrous remains are treated, decent burial will be given them ; and instead of the howling of jackalls and wild dogs over their remains, ‘ Devout men will make lamentation,’ though they will not sorrow as ‘ those who have no hope.’ These remarks, dearest brother, are indulged in, rather to ease my own heart, than to comfort you and your sorrowing family. I am inexpressibly afflicted for this my brother, but what is my grief compared with his family’s ? I send off this blotted and only copy, both that you may receive it within a due time of your knowledge of the afflicting event ; and that no discretion may remain with me as to multiplying copies. Mrs. Corrie joins me in tender sympathy to all your house.”

For the remaining portion of the month of May, Mr. Corrie continued to gain no strength. A change of air was, therefore recommended, and he removed to Cuttack, about fifty miles inland. There it pleased God to recover him surprisingly fast. But in a letter to Mr. Sherer, dated June 13, 1823, he observed :—

“ By the frequent attacks of illness I have of late experienced, our thoughts are sometimes directed towards you [in England] ; but I must remain another year in order to the pension. The Lord only knows what time may bring forth. I feel most reluctant to leave India, and nothing but necessity shall lead me to leave it at present.”

Ten days later Mr. Corrie writes to his brother :

“ Cuttack, Orissa, June 23, 1823.

“ You will have heard the reason for my being here, so I will not repeat the history of my ailment. I am, through Divine mercy, much better, but this enfeebling climate is not favourable to the recovery of strength, especially at the age of forty-six. You accuse me of writing despondingly, I am not aware of any such feeling ; though sickness induces reflection, and ‘ it is a serious thing to die.’ Although my faith in the Redeemer is unshaken, and affords at times strong consolation, yet the presence of sin often clouds the view. But I will not fill my paper with such reflections.

“ On the death of the Archdeacon about two months after that of the Bishop, Parson and I were appointed Ecclesiastical Commissioners. The Archdeacon of Bombay remonstrated against our appointment, and some of the Chaplains have acted without reference to us. We have gone on quietly ; as in fact, there is little for us to do officially ;

and I should not wonder to see in some of the high church Reviews, (if opportunity offer) accusations of neglect. The fact is, the Bishop has no authority whatever beyond what his personal character may procure him. The late Bishop laboured all his Indian life, to establish an authority independent of the local Government. This was resisted covertly by the Government, and was felt to be a grievance by the Chaplains. I rejoice greatly in Mr. Heber's appointment, and trust it is a token for good to the established church in India. Nothing short of annihilation as a society, will be refused him by the Church Missionary Society in Calcutta; and in truth, everything short of a separate existence for it, was repeatedly offered to the late Bishop.

"I should not have entered on this subject, except to tell you how in the providence of God, I have been affected by events."

During Mr. Corrie's absence from the Presidency, the Rev. Isaac Wilson arrived from England, and the Calcutta corresponding Committee of the Church Missionary Society having thus obtained the aid of a clergyman, whom they could appoint as secretary, decided on forming a Church Missionary Association, as had been done at Madras. Up to this time, it will be remembered, the concerns of the Society for Missions to Africa and the East, had been conducted in Bengal by a Committee appointed originally from England; so that although the friends of religion had by this arrangement possessed the means of substantially contributing to the support of Missions, yet they had not been formally embodied in a Society. The jealousy and opposition of Government to

Missionary operations having now, however, somewhat abated, it was thought important to take advantage of the first favourable opportunity that presented itself, to place the Church Missionary Society on a more definite footing. The arrival in India of an episcopally ordained Missionary, who could render essential aid to an object that appeared so desirable, decided the corresponding Committee to take measures for the formation of an Association so soon as ever Mr. Corrie should return to the Presidency. This he was enabled to do during the month of July, and accordingly on the 31st of that month, the best means for forming such an Association were taken into consideration. On the 11th of August another meeting of the corresponding Committee and their friends was held, at which rules for the conducting of a Church Missionary Association were provisionally agreed upon ; and with a view to a public meeting towards the end of the month, copies of the proceedings of the Committee were in the meantime printed and circulated for the information of the subscribers to Church Missions in Bengal. On the 28th of August a public meeting was held, and the Calcutta Church Missionary Association was formed, Mr. Corrie being chosen the first President. In the Report of the proceedings on the latter occasion, it is stated that

“The Rev. D. Corrie, in accepting the office of Presi-

dent of the Association, addressed the meeting in a speech which breathed an ardent spirit of piety, of affection, and of zeal for the sacred cause of Missions. It would be impossible to convey any adequate idea of it by a cursory mention in this place of the persuasive topics then so feelingly urged. Suffice it, therefore, to say, that, as Mr. Corrie himself was deeply affected, so he made a deep impression upon the whole audience."

The formation of this Association was not, however, effected without some little opposition, but as that appears to have arisen from a misunderstanding of the motives and relative positions of the parties concerned, and was speedily allayed, it is therefore here mentioned merely in deference to the truth of history.

Respecting his own affairs Mr. Corrie wrote to Mr. Sherer, then in England :—

" Calcutta, Sep. 11, 1823.

" We are all, through mercy, quite well. We cannot be so much alone as my state of body requires, but we are more alone than when you were here, and our souls and bodies benefit by it; though I cannot but regret the partial exclusion it occasions from some of the excellent of the earth.

" Of public affairs I can say nothing, except that a Committee for public Instruction is formed. This was planned under Mr. Adam's reign. A picture of him was voted after Lord Amherst's arrival, by a great meeting at the Town-hall. Mr. A. is gone to Bombay in very bad health.

" Our great man, the Bishop, will soon, we hope, be here. He will come opportunely for our Missionary affairs, and his

coming will prove, we trust, a blessing to many. They say he means to make the senior Chaplain Archdeacon; whether that means Mr. Shepherd, or myself, I know not, and am not anxious about it. I should lose in point of emolument, but the ease would suit me in my present state of health. I trust I can bless God for an increasing indifference as to outward things and distinctions.

“Mr. Jetter, about a fortnight since, baptized a young Brahmin; and inquirers increase at Mirzapore. The place is becoming known. It is now, also, assuming a pleasing appearance.”

According to expectation, Bishop Heber reached India at the beginning of Oct. 1823. So soon as ever it was known that the Bishop had reached Saugur, Mr. Corrie, as senior chaplain, Mr. Abbott as registrar of the diocese, and Principal Mill of Bishop's College, went down the river in the government yacht, to conduct his lordship to Calcutta. On Saturday, Oct. 18th, the Bishop was installed in the Cathedral, and on the following Monday was pleased to appoint Mr. Corrie to the Archdeaconry of Calcutta. With reference to that circumstance Bishop Héber wrote to Mr. Williams Wynn.*

“I have bestowed the Archdeaconry, much to my satisfaction, on the senior resident chaplain, Mr. Corrie, who is extremely popular in the place, and one of the most amiable and gentlemanly men in manners and temper, I ever met with.”

In a letter from Dum Dum, Nov. 3, 1823, announ-

* Journal, &c., vol. 3. p. 230, 2nd edit.

cing his appointment to the Archdeaconry, Mr. Corrie also informs Mr. Sherer:—

“We are miserably off for Chaplains, and you will see from the date, that I am at Dum Dum doing duty there until we get a reinforcement. I am, however, but weak, being on the recovery from a fever which was brought on by going out in the heat, to marry a couple about the middle of October. I had become quite unfit for the Presidency duties. The sight of the Cathedral used to make me ill, from the weak state into which I had fallen; and I trembled like a leaf in the breeze when I ascended the steps of either desk or pulpit. At the same time I could not leave the country, not being entitled to the pension, for a year to come. I am now relieved from those distressing occasions, and my mind is eased of a burden. I feel that, humanly speaking, I may yet be strong here, and do a little in the Missionary cause.”

Nor were these Mr. Corrie's anticipations with respect to his health premature; for being now released from the duties of the Cathedral, he gradually recovered his strength, and attained to such a healthiness of appearance, that persons who had not seen him for some time, could scarcely imagine that he had been so seriously ill.

But besides the beneficial change which had thus been effected in Archdeacon Corrie's personal condition, it was no small satisfaction to him to find, that in carrying on the affairs of the Church Missionary Society, he could now have the advantage of the support and direction of his Diocesan. For

the difficulties in the way of co-operating with that society, which appeared insuperable to the late Bishop Middleton, having been either surmounted or removed, it became the pleasant duty of the Archdeacon, to propose that the Bishop of Calcutta should be respectfully requested to accept the office of President of the Auxiliary Church Missionary Society, which was formed in that city, on the 1st of December 1823. Nor, after the active part which he had taken in the proceedings of the Society, could it be otherwise than gratifying to the Archdeacon, to hear Bishop Heber, on that occasion, publicly express his lordship's conviction, that the Church Missionary Society, in conjunction with others of a similar nature, had been the means of accomplishing extensive good.

For the two months following the occasion here referred to, Archdeacon Corrie was chiefly resident at Dum Dum. To his brother he writes from

" Calcutta, March 11, 1824.

" Our hot season has commenced. During the cold season we have been residing chiefly at Dum Dum, the Artillery station, seven miles from the fort, where, since my preferment, I have done the Chaplain's duty. Mr. Crauford, now Chaplain of the Old Church, having friends in the Artillery regiment, with whom he spends some days every week, has agreed to take the duties of Dum Dum for the present, leaving to me the charge of the old church. In this Mr. Wilson, a Church Missionary, assists me; so that

I have had, as yet, no relief, except from the occasional duties of this large place. And indeed, this was all I desired, as, when not exposed to the sun and consequent fatigue, I am as well as I am likely, with my nervous frame, to be anywhere. We must now consider ourselves fixed here for seven years, should life be prolonged. What may be necessary for our children in that period, we know not. Hitherto they have enjoyed good health; and if it please God to continue it to them, we do not mean to separate them from us. But we experience in fact, I trust, as well as in theory, our dependence on a higher power, and are disposed to do what may be His holy will, as we discover it. *

“Of our public affairs you hear through public channels. Of private and family affairs I do not like to say much on paper. The bishop has proved toward myself most disinterested and kind. Had he been less impartial and less feeling than he is, I should not now have been here. Repeated attacks of fever had so weakened me, that I could not go through my duties; and here no unemployed clergyman is at hand to help a friend in need. I was therefore, preparing for a voyage to the Cape, which by draining our resources would both have kept us low in circumstances, and would have sent me back to what had proved a distressing situation. We cannot therefore, but feel the hand of Providence in the very considerate kindness of the Bishop. He has met with much annoyance, I fear, in consequence, from quarters where submission to Episcopal authority used to be the order of the day; but which, like all order not founded on Scripture principles, is only submitted to when on their own side. I do not say that Episcopacy is not founded on Scripture, but that, *all obedience* to it does not rest on the same foundation. I can truly say, I never took a step in our Church Missionary proceedings which had not the sanction of episcopal principles.

“We have now three Missionaries from the Society for the Propagation of the Gospel. The College has begun

operations, and I feel no little satisfaction that the first student is a youth previously prepared by the Church Missionary Society. He is given up to the Society for the Propagation of the Gospel, partly because they have funds unappropriated, and the Church Missionary Society has not, and partly because I could not find among our friends the support I wished for in respect of this youth. Alas ! how much of human infirmity cleaves to us all ; for I do not pretend to be free from it, and others see more, perhaps than I should like to acknowledge. Our Bishop is the most free from party-views of any man I ever met with. In a ruler this is beautiful, and I have felt the benefit resulting from it. But a few years ago it seemed as if it was impossible to exercise such a spirit. Certainly Bishop Heber in those days, would not have been raised to the Bench ; when unlimited submission was the only condition of co-operation. Some would have given up the Church Missionary Society, and have resolved all the Episcopal Societies into the Diocesan Committee. I withstood it, and held what is now acknowledged, that the Bishop is (such) in his office alone, and that whenever he sits in committee, he sits as a private member, and not as Bishop. Hence he can sit in any Society conducted on episcopal principles. The time indeed seems approaching when all societies will send out men of a similar spirit, and then our co-operation will be complete. The three men, of the Society for the Propagation of the Gospel, appear truly pious, though as yet they manifest not that love of prayer and religious exercises which maintain religion in its power.

“I long to hear more of you all, but we must be content, I believe, to endure this longing as a necessary concomitant of our voluntary banishment. I earnestly wish you would, as you have opportunity, direct the attention of young men of piety to this country. Of twenty-six Chaplains allowed for Bengal, only thirteen are present ; the distress consequently is great, especially in Calcutta. No

one of us* can be ill, or omit a sermon, without casting additional labour on men already fully employed, whilst the Dissenters are in number strong; both exhibiting variety to draw people, and relieving each other from too much work.

“Our Government has declared war against the king of Burmah, and an expedition is ordered against that country. We have had skirmishing already on the borders, and have lost some officers. Happily there is no power in the interior to disturb us at present. Runjeet Sing, the king of Lahore, is moving on the banks of the Indus; and it is said an army of observation is forming on the Bombay side, to watch him. We are all well, and expecting a journey through the Upper Provinces in company with the Bishop and family, to commence in June.”

Before the time arrived for undertaking the journey here mentioned as in prospect, Archdeacon Corrie was called upon to officiate at the ordination of Christian David, a native of Malabar. This person had been a pupil of Schwartz, and had for many years been employed as a catechist in Ceylon, by the Society for promoting Christian knowledge. He had proved himself to be so faithful a labourer, in the Christian cause, that except for some legal scruple on the part of Bishop Middleton, he would have received ordination from that prelate in 1821. He now came to Calcutta, bringing with him the recommendation of Archdeacon Twistleton, and for a title, a colonial chaplaincy to which he had been appointed by Sir Edward Barnes, the Governor of Ceylon. The day fixed upon by Bishop Heber, for

the ordination of Christian David, was Ascension-day (May 27, 1824,) and on the following Trinity Sunday, he was ordained priest. With reference to that most interesting event, Archdeacon Corrie wrote

TO MR. SHERER.

“ Calcutta, June 10. 1824.

“ I had to examine him on such points as a missionary to the heathen, unacquainted with Western science should know. The Bishop was so pleased with my questions and Christian David's answers, that he has sent a copy of them to the Archbishop of Canterbury.”

After some observations on private matters, the Archdeacon then adds :

“ All public religious affairs you will learn from the Missionary Register. A Ladies' Society for promoting native female education ; Lady Amherst, Patroness !! * Who would have dreamt of this a few years ago ?

“ We set out next week with the Bishop, but a difficulty has arisen about my being absent at the same time [with him] I being *ex officio* Commissary. This will in all probability bring us back from Chunar. I have got over the hot season without a fever, and am now tolerably well, though constrained to keep in doors. I look forward to coming to England as a dream of which the reality is barely probable. O, may we be more in the contemplation of our heavenly home ! I have no reason to be dissatisfied with the world, further than as sin renders it uneasy to me, sometimes me to it ;

* “ The Ladies Society for Native female education in Calcutta, and its vicinity,” was formed on the 25th of March 1824.

and my children will perhaps be better off by my remaining here. For the rest, I have but little anxiety; and home is home, in a Christian, as well as in a worldly sense; nor shall we be at home until we get to heaven."

The difficulty referred to in the foregoing letter, as regarded the absence of both Bishop and Archdeacon from Calcutta at the same time, having been surmounted, Bishop Heber, accompanied by his Chaplain, Mr. Stowe, commenced his journey toward the upper provinces on the 15th of June, 1824. Archdeacon Corrie, with his wife and children, followed in a separate budgerow. After three days voyage on the river, they parted company; the Bishop and his chaplain proceeding to Dacca, whilst the Archdeacon and his family passed on by Berhampore, and Malda, to Bhaugulpore, where they were to wait for the Bishop. But in the meantime Mr. Stowe was taken dangerously ill at Dacca, and died there on the 17th of July.* Bishop Heber joined the Archdeacon's party on the 10th of August, and proceeded to visit the several stations of Monghyr, Patna, Dinapore, Buxar, Benares, Chunar, &c., in succession.† When near Allahabad, the Archdeacon wrote to his brother:—

* See Life of Bishop Heber, Vol. ii. pp. 217, &c.

† It has not been thought necessary to notice in detail, the many interesting occurrences which have already been related in Bishop Heber's Journal and Correspondence.

“ Sept. 12, 1824.

“ We have seen much done here in the way of preparation ; but then it is much only as compared with the former state of things. With reference to what remains to be done, nothing comparatively has been accomplished. The country near Allahabad, which the English possessed when I arrived in Bengal, extended in length about twelve hundred miles, by an average breadth of one hundred and fifty or two hundred. That constituted the Bengal Presidency. The Ganges may be considered a line running through the length of the tract, dividing it into two parts. Throughout this extent, there was only one place of Protestant worship [and that] in Calcutta ; and not a *building* appropriated to worship out of Calcutta, belonging to the English. There are now in Calcutta four places of worship in the Established Church ; besides the Mission College, and three Dissenting Chapels. There is a Church at Dacca, Benares, Chunar, Fattyghur, and Meerut. Churches are in the course of erection at Agra and Cawnpore. Whilst at the old stations of Dinapore and Berhampore, public worship is still performed in an empty barrack. There are at Monghyr and Benares, dissenting Chapels, and perhaps at some of the upper stations also. All this has not been accomplished without considerable individual exertion, as well as public support : and though individual piety is still lamentably scarce, yet much more of public attention to religious observances prevails than formerly ; and also much more of individual piety. With respect to the natives, when I arrived in the country, a few converts were found at Serampore ; and a few, I believe existed at Dinapore : nor were there any attempts [to convert the natives] entered upon beyond those places, except at Cutwa, where the late missionary, Chamberlain,* had settled. Now, we have a few native converts in Calcutta, at Burdwan, and at Cutwa and its branch in

* One of the Baptists.

Beerbhoom ; at Monghyr, Buxar, Benares, Chunar and Meerut. In each of these places, a few converts are found ; and what will eventually work greatly for the good of the heathen, some of the Roman Catholic converts, and descendants of Europeans, who had become quite native in their habits and language, are attracted by the labours of the missionaries at those places ; and in some of them, as at Chunar, where the native congregation is the largest on the side of India, [the Roman Catholics] constitute the chief part. Besides these, I might mention Meerut, and Futtighur, where missionaries are labouring, and some converts have been gained. Thus where all was darkness, now, here and there, a glimmering of light begins to appear. But a reference to the situation of these places on a map, and of the small number to whom the means of grace have proved effectual at each place, will shew you how little has yet been accomplished. How much remains to be done, ere this people can possess even the means of knowing the way of life ! We are now, as you know, attending the Bishop. His visit cannot fail to increase the disposition of the British to help on the work of missions. At Buxar, he sat down in the hut of the native catechist, and heard the Christians read ; and questioned them in their catechisms ; at Benares, he went in his robes to the Hindoostanee chapel, where Mr. Morris officiates, and pronounced the blessing ; and the same at Chunar. He has acquired sufficient Hindoostanee to give the blessing in that language. Also at Benares, he administered Confirmation to fourteen native Christians, and afterwards the Lord's Supper : and at Chunar to fifty-seven native Christians. He asked the questions and pronounced the prayer, in Confirmation, in Hindoostanee, and also the words addressed in giving the elements in the Lord's Supper. In the latter ordinance, he was assisted at Benares by Mr. Morris ; and at Chunar by myself. But, in general, I have not been able to do more than attend him in public ; my state of weakness not allowing of visiting or dining from

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home. Some of the old alarmists still remain, who, by these proceedings, are silenced if not convinced; and scoffers are put to shame. The Bishop, also, visits all the missionary native schools, as he proceeds; and the Missionaries are greatly encouraged by the interest he takes in their proceedings."

The Archdeacon then adds:—

"I must say a few words about myself. The season has not been favourable, as yet, for restoring my strength. We have had comparatively little rain; and the east wind failed by the 20th of August. Since then the west-wind has blown: and now in the afternoon blows hot. The river is fallen as much as is usual in November. Notwithstanding, I am greatly stronger than when in Calcutta, and have no positive disease: at least I think so. We now begin to feel the coolness at night—the forerunner of the cool season. Six weeks will bring it here. I then hope, with care, to recruit, and feel much the goodness of God in allowing me this hope."

On the 27th of November 1824, Archdeacon Corrie addressed the following letter to Mr. Buckworth, from Cawnpore:—

"You will have heard, from my friends, of the debilitating effects this climate has at length begun to have on my frame; but I am thankful to be able to say, that I am better this year than last. Knowing the cooler nature of this part of the country, at this season [of the year,] the Bishop kindly invited me to accompany him [on his visitation], and here we arrived early in October. The latitude is five degrees higher [North] than that of Calcutta; and, being within two hundred miles of the Snowy Mountains, is more than proportionably cooler. Your parish news is very interesting to me; and the increase of your places of worship must be

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a source of great gratification to you. If it should be given me to be your helper in one of these Churches, separate from occasional duties, some day, it would, I trust, be a comfort to both of us. But it becomes us more than ever not to boast, or lay plans respecting the morrow. We have now passed a fair proportion of the days usually assigned to man; and besides this, we have both personal experience of a dying nature. I feel for my own part, how sickness even may lose the effect of impressing the idea of death; and have hourly need to pray for more of that quickening Spirit, who alone makes us and keeps us alive to God and things divine and eternal. Our situation here is quite different from yours,—we have no parish annals to record. I arrived at this [station] on the day fourteen years after sainted Martyn had dedicated the Church. The house he occupied stands close by. The view of the place, and the remembrance of what had passed, greatly affected me. I arrived on the Sunday morning, after divine service had begun; (the Bishop having come on the day before) and, as the Chaplain is sick, I had to assist in administering the Sacrament; and well it was, on the whole, that none present could enter into my feelings, or I should have been overcome.

“You wish to hear tidings of our Bishop; and, from public sources, you will have heard of the favour he shews generally to the righteous cause. Of the natural amiability of the man, it is impossible to convey an adequate idea. Our children speak of him always as ‘the dear Bishop.’ I merely mention this to shew how lovely he appears in his general temper and habits. His conversation is very lively; and from his large acquaintance with books and men, very instructive, and tending to improve those he meets with; whilst he industriously seeks opportunities of public worship, Sunday and week day; and urges on all the importance of attending on the means of grace. Surely this land has cause of praise to God, that such an one has been placed at the head of affairs here!

“ At this station, there are about two thousand five hundred Christians, and the chaplain being sick I remained here, to do the parochial duties. Having accompanied the Bishop to Lucknow, where we were entertained by the King of Oude, I returned hither. The Bishop presented the King with a Bible, and a Book of Common Prayer, in the native language; and the King was so taken with the Bishop, that he begged to have his picture; which was accordingly taken immediately, by an eminent English artist, whom the King keeps in constant pay. The Bishop went on his way to Meerut, Delhi, and Agra; at the latter place I hope to meet him, about Christmas; I am now therefore in a sphere I greatly like. On Sunday last I had two full services; and attended a meeting with the Dragoon regiment on Wednesday, and with the Foot regiment last night, and feel no ill effects; by which you will judge of the bodily strength which is mercifully renewed to me. I have one of the learned native converts with me; and he is collecting the few native Christians here, and we shall, I hope, be useful to them also.”

CHAPTER XV.

CAWNPORE.—CALCUTTA.—RETURN OF MR. THOMAS-
SON.—DEATH OF BISHOP HEBER.

It was because Archdeacon Corrie did not find himself equal to the fatigue of travelling, that when the party reached Lucknow, it was decided, that instead of proceeding with the Bishop, he should endeavour to recruit his strength by remaining stationary for a time at Cawnpore. From that place, therefore, he writes

TO THE REV. MR. THOMASON.

“ Cawnpore, Dec. 26, 1824.

“ I have been expecting, for some time, to receive a few copies of the last Report of our Calcutta Church Missionary Society. I am very desirous of endeavouring to help the funds; but cannot well make applications without giving some information as to our plans. I begin to fear that even if about eight copies were dispatched immediately, they would not reach me in time, as I am only waiting the Bishop's decision as to my movements. I have now done the duty here, for five Sundays, and expect to be here

about three Sundays more. I could much have wished Mr. Torriano* to have arrived before I leave, but he will find his way comparatively smooth. You know I brought Fuez Messeech with me from Benares, where he was doing little, and had fallen ill. He is still prevented by the cough, which has for some time affected him, from doing all I believe he is willing to do for the gospel. I have every reason to believe him to be a partaker of Divine grace; though his talent in communicating what he knows to others, is not great. He, on our arrival, brought a few of the families of the Christian drummers and fifers to our house, for Sunday worship; and about six of their girls are learning to read Hindoostanee and to sew, with Mrs. Corrie. About three weeks ago, Mr. Fisher, Peter Dilsooke and his wife Ruth, with their two sons came here. They had a chit [letter] from Mr. Fisher, and I have since written to him, and ascertained that he thinks well of them as Christians. I have retained him on ten rupees a month, to teach such Christians [adults] as wish to learn to read the Scriptures in their native tongue, and Nagree character, and he has a school in the lines, of eight adults; and his wife teaches the Christian girls in our house, their two boys go to the Free School. There are three native corps here generally. The Christians connected with them are not fewer than sixty or seventy; and there are many of a similar class connected with the many public offices of the field command, besides a considerable number of poor people of the same description, who resort to Cawnpore, as the Calcutta of the Upper Provinces. The native population too, is wonderfully increased since I was resident here. On the whole, this place calls loudly for Missionary help; and I greatly hope something may be done, at least for those who profess Christianity, and understand only the native language. Already our congregation on Sunday last had increased to about twenty; and I am writing to

* Rev. Josiah Torriano, Vicar of Stansted-Mount-fitchet, Essex, formerly Chaplain to the E. I. C.

Chunar for copies of the native catechism, and Nagree hymns, which are much desired by some of the Christians. I happily got a supply of the Scriptures in various languages. Should the Bishop decide on my residing in the Upper Provinces, these stores will prove invaluable; and become the means of blessing, I hope, to many. The duties of a Chaplain, I know from experience, leave him, at such stations as this, little leisure for extra-parochial engagements. As I shall have more leisure for such pursuits, with liberty to remove from place to place, I shall consider it a peculiar happiness to be the means of establishing christian worship, for the class of people who are to be found at every station professing Christianity, and knowing only the native language.

"I believe no copies of the 'Outline of Ancient History,'* have been sent to Bombay; will you be so good as to send twelve or twenty copies to Mr. Farish, as a specimen, that more may be sent if required? The first class of native youths, in the Free School here, are reading it; and get, from the former chapters of the work, such information on the early religious history of the world, as they would not otherwise at present obtain. This Free School will, I hope, prove very useful to this part of the country. There are ten boys and ten girls already on the foundation, on the plan of the Calcutta Free School. Many poor Christian day-scholars, and seventeen natives, are learning English. There are also, belonging to the Institution, a Persian and Hindee school, containing together about one hundred children; who read only the School-book Society's books. The young man who is schoolmaster, is a conscientious man, and attends diligently to the duties of the school. The divisions you have heard of nearly annihilated the school for a time; and an opposition school was opened for day-scholars. This will eventually do no harm. Competition will produce exertion, and education will be

* A school-book written in Hindoostanee, by Archdeacon Corrie.

better forwarded. It is wonderful how much a little superintendence may help on these things, where there is no selfish end in view, and no seeking of preeminence; and I cannot but hope Mr. Torriano will prove a great blessing to this place. How would it have rejoiced the heart of Martyn, could he have had the chief authorities associated by order of Government, to assist him in the work of education; and how gladly would he have made himself their servant in the work, for Jesus' sake! One poor blind man, who lived in an outhouse of Martyn's, and received a small monthly sum from him, often comes to our house; and affords a mournful pleasure in reminding me of some little occurrence of those times. A wealthy native too, who lived next door to us, and who was intimate with Sabat and Abdool Messeeh, sent his nephew to me, a few days ago, to make 'Salaam;' and to express to me the pleasure he derived from his acquaintance with Martyn. These are all the traces I have found of that 'excellent one of the earth,' at the station."

The Archdeacon remained still another month at Cawnpore, and then proceeded toward the valley of the Dhoon,* with the intention of spending the hot season there. He writes to his sister, in a letter dated

" March 6, 1825.

" We left Cawnpore on January 24; were one Sunday at Futtighur, and two at Meerut, and are to-day at Muzuffer-nugur, three marches N. W. of Meerut, and in sight of the snowy mountains. At Futtighur we met dear old Abdool, who is grown remarkably larger, but is reduced in strength. At Meerut we enjoyed the society of several excellent persons. Mr. Fisher has regular service in a fine church, on the plan of the cathedral in Calcutta, on Wednesdays and

* A full account of this part of Hindoostan, with views of the scenery, is contained in "the Himalaya Tourist," edited by E. Roberts.

Fridays, besides the morning and evening service on Sundays. . . . I was much pleased with what I saw of Mr. F., and his labours are blessed.

" We are proceeding to the Dhoon, a valley on the first range of hills. We expect to reach the Ghaut * in five days, and to be at Dehrah, the head station on the Dhoon, by next Sunday. We have in company with us, a son of Mr. Layard of Uffington,† who has suffered from the climate, although he has been only a year in the country ; but will, I hope, recover among the hills, as he has no symptoms of serious illness about him. I am, through great mercy, quite well. I do not expect, indeed, that my nerves, never strong, will be ever what they were ; still I am well, have recovered my former appearance and size, and have nothing to complain of.

" I have daily more cause for thankfulness in my present appointment. Being confined to no station, I can go generally where I am likely to be most useful ; and retreat, as we are now doing, from the violence of the hot winds. The country acquired by the Nepaul war is likely to be of great service as a retreat for invalids from the burning plains. There is a mountain near Dehrah in the Dhoon, which can be climbed with some difficulty, and has a fine level top where we can pitch our tent, and have the thermometer at 60° during the month of May. There we expect to pass the months of April and May, and to descend when the rains threaten ; and so return to the plains. Farther on, the climate is equally favourable ; with a greater range to roam over ; but we are content to take the nearest shelter, as I have no desire after field sports, and we are happy enough at home. We have one of the Agra youths, named Amannee, with us, so that we make a congregation of six, and enjoy the repose of the sabbath much. We have a couple of small camel-trunks filled with books, and so carry with

* The mountain-pass at Hurdwar, the entrance to the Dhoon.

† Near Stamford.

us food for the mind as well as the body. . . . Thus you know all our affairs. Surrounded by temporal mercies, I trust we are still saying, 'Whom have we in heaven but Thee, and there is none on earth, &c. &c.' "

To his brother, the Archdeacon writes:—

" Dehrah Dhoon, March 30, 1825.

" I am so much recruited in strength as to indulge the hope of some further years of further endeavour for the good of India. You hear of our public affairs from public sources, but there are certain discouragements in the situation of affairs, both as it respects church and state, which you will not hear, and which it is scarcely worth while to fill one's paper with. He 'whose kingdom ruleth over all,' is engaged to make 'all things work together for good to them that love Him,' and with His love in our hearts what need disquiet us? . . . Our difficulties in church-matters arise chiefly from want of cordial union, and from the fluctuating nature of our Society, which renders it necessary to begin our affairs anew every few years; and causes the labour of communicating intelligence to be continually recurring. But the church generally is, I doubt not, advancing among us; and we must not grow weary; however, of necessity, we grow less able to do what we would. In our Bishop we have all we can have in one man, to unite us and to help our work by its various instruments.

" You would be delighted if you could visit us in our present situation. We are living on the ridge of Kalunga hill, near where General Gillespie fell ten years ago.* " The house we occupy is a kind of hunting bungalow, three miles from cantonments, belonging to the commanding

* General G. fell at the commencement of the Nepaul war, in an heroic assault on the fort of Kalunga, on the 30th of October 1814.

officer here. Leopards in plenty live around us, and some of our workmen going a few days ago to drink water at a pool, in a recess in the wood, spied a large tiger on the opposite side. We, however, have nothing to fear from them; and now the novelty is over, the day passes in our usual studies and pursuits, very happily. The children and I ride on ponies, through the path-ways, early in the morning; with a few men with large sticks ahead, to frighten away any thing that might come among us. We have had snow on the neighbouring hill, within a week, and specks of it are still visible. We contemplate ascending the second range of hills, about 8,000 feet above those we now are on; and to pitch our tent there, during the approaching months of April and May, where the thermometer ranges, we are told, between 60° and 70°. Here we are happy to have it, from twelve o'clock to six, about 80°. . . . Even this is a relief unspeakable from the plains, and our nights are cool; the wind regularly setting-in, in the evening, from the snowy mountains. I have nothing to say about this people, (who differ a good deal from the people of the plains,) because I know but little about them."

In another letter to his brother, dated 6th of April, Archdeacon Corrie observes :—

" I have told G. that our Bishop confirmed about 150 adult natives, at the different Church Missionary stations between this and Calcutta; which shows that we labour not in vain. The progress, though slow, is still a progress, in respect of the diffusion of Divine truth, in these parts. It will be an especial care to establish seminaries, at the principal stations, for the instruction of native christian youths, on as permanent a footing as we can. Our territories, in this part of the world, are beginning to be too extensive. We can scarcely hope to have men, at the head of affairs, always

of capacity enough for such a load of government ; but He who ruleth over all, will doubtless use us for some good purpose, to this benighted land. May those of us who feel the importance of this subject be up and doing ! There is a general falling off amongst the Hindoos, from their former system. They have no reverence for the usual forms of an oath. They set little by the Brahmins generally ; and, except on festivals, and at particularly celebrated places, their idolatrous rites are fallen into considerable disuse. The Hindoos, too, much more generally than formerly, keep the Mahomedan festivals. These facts are noticed by all the men in office, throughout the country. From this, however, no good has, as yet, arisen, to the righteous cause. Though less observant of their own rites, they know nothing of the gospel that they should value it. Their festivals resemble an English fair, much more than what we consider by the word ‘worship ;’ and it is not to be wondered at, that the natural man loves these occasions ; or that a people so circumstanced, should at first turn away from the humbling, self-denying truths of the gospel, when set before them.

“These regions, [the Dhoon] are becoming much resorted to at this season by the British, on account of the coolness of the climate. I have a christian youth with me, whom I daily instruct, and we met here a Brahmin, who has been baptized by one of the Baptist Missionaries. He would not stay with his teacher, having been long used to a roving life. He seems quite convinced of the supreme importance of Christianity. He reads the scriptures with me ; and I hope may grow in knowledge, and in grace.”

To Mr. Sherer, who had just arrived in Calcutta from England, in company with the Rev. Francis Goode, one of the Company’s Chaplains, the Arch-deacon writes :—

“ May 25, 1825.

“ The arrival of Mr. Goode, after some recent comers, is a source of much thanksgiving. I can now say, as far as the church in India is concerned, ‘ Lord ! now lettest thou thy servant depart, either to some retreat for a time on earth, or to the rest which remaineth ! ’ I speak only in respect of the prospects of the church at this Presidency, which, from the several valuable ministers she now possesses, may well do without so bruised a reed as I am.

“ Mr. Newton,* you will know, is now the financial secretary of our Church Missionary Society. He, above all our Committee, has been with me like-minded, entering with all his spirit into our concerns, and looking our difficulties in the face. Having, as I hope, got Mirzapore into some form, we must go on cautiously ; by which I mean, have our resources in view before we extend our plans. I am now anxious to get the Female Central School built, and to extend no more, but rather contract the present scale of small schools.”

It will have been seen that it was in Bishop Heber's contemplation, that the Archdeacon should permanently reside in the Upper Provinces, that by this means more effectual assistance might be rendered to the Bishop in administering the affairs of his vast diocese. It was however, ultimately arranged that whilst Bishop Heber was visiting Madras and Bombay, the Archdeacon should proceed to Calcutta. With this object in view, Archdeacon Corrie left the Dhoon, in the beginning of June, for Meerut. From that place he wrote

* Edward A. Newton, Esq. now of Pittsfield, Massachusetts, U.S.

TO MR. SHERER.

“ June 25, 1825.

“ We have been here (as you will have heard through Mrs. Ellerton) a week. I feel some comfort in the idea of being a hundred miles nearer to you, but here, I apprehend, we must stay a month at least. The season has been unusually warm here. For several years past, the seasons have proved irregular, but this year the regular hot winds have been blowing, and the natives anticipate a plentiful production of the fruits of the earth. We are tied in the meantime; and on every account I must not expose myself [to the heat] more than I can help. We are at present in a bungalow which Parson and his family inhabited most of the time they were at Meerut. It is in Mr. Fisher's compound; and here, I believe, we must stay, for no other place is to be found. An additional regiment of Cavalry and one of Infantry, are to be here, so that every corner is filled. We have been living with the Fishers almost entirely, but have now got their leave to supply ourselves in this bungalow.

“ Mr. F. is more attended to than any chaplain in the country, by the upper classes, as well as by the lower; and has a wide correspondence among conductors, writers, &c. at surrounding stations. He has also a native congregation. This is doubtless his proper work. A missionary, however, would not at all interfere with any thing doing here. It is evidently of God alone, that the few natives professing christianity have been drawn together and kept together. Many are reported as prepared for the reception of christianity at Delhi, and Mr. H. Fisher yesterday went to reside there, with Anund Musseeh. Anund has been unwell with the small-pox, and unable to attend Mr. Fisher, for scriptural instruction, as the Bishop desired; so that his ordination must be postponed until some more distant period.

I am anxious to hear from the Church Missionary Committee respecting Abdool and Bowley, in answer to my letter of the 14th of April. If I hear nothing I shall bring them down, considering the Bishop's wishes sufficient authority."

To the same relative, the Archdeacon again wrote

" July 23, 1825.

" We purpose leaving this [Meerut] at the end of August, and shall get down to you speedily. I told you that the heat affected me, but by keeping quiet, I have avoided feeling more than languor. I have not yet called on any, except one or two in the next premises around us. I have always assisted Mr. Fisher; and kept his flock together during twelve days he was absent at Lehornupore and Deyrah, where his son John is. He and his son Samuel had a narrow escape from drowning, on their return. One of the mountain-torrents came down suddenly. A *Suwar**, who was with them, escaped with difficulty, together with his horse. Samuel's horse was carried down a good way, but both his and Mr. Fisher's horse, being in better heart than the *Suwar*'s horse, got over. A pedestrian, who attempted to swim over, was drowned.

" We have now the rains, but scantily. The natives begin to say the rains will not be heavy this year."

In accordance with the purpose expressed in the foregoing letter, Archdeacon Corrie left Meerut on the 22nd of August. In a letter addressed to Mr. Sherer, on the 25th of that month, the Archdeacon remarks :—

" We left much good at Meerut, and passed our time pleasantly; and, I hope, not unprofitably. . . . We are in

* A horse soldier.

sight of Futtighur, from whence I shall dispatch this. Goodness and mercy continue to attend us. The weather is unusually favourable for us, but the country requires rain.

“ At Meerut we had a Bible Society Sermon on the 14th, and a public meeting on the 16th. Considerable interest, above former years, was excited, and a fair collection made. Some converts to the cause, also, among the upper classes of Society.”

On his way to the Presidency, Archdeacon Corrie visited Cawnpore, Chunar, Benares, and other stations with which he had been before time connected or acquainted. With regard to Cawnpore, he observed in a letter to Mr. Sherer, dated

“ Allahabad, Sep. 12, 1825.”

“ I wrote to Mr. Thomason, from Cawnpore, about a native chapel. I am happy to tell you that little, if anything, will be needed from the [Church Missionary] Society to accomplish this object. I put a paper into circulation before I left, and there was enough for present purposes being raised at the station. •

“ On the Sunday, which I passed at Chunar, about two hundred attended Divine service, of whom about forty were unbaptized inhabitants of the place, and most of whom attend every sabbath-day. Some of the scholars who have received instruction in English, afford the most pleasing hopes of their sincere conversion.”

And in a letter to the same relative, he writes from

“ Benares, Sep. 26, 1825.

“ We are detained here longer than I wished, but I hope

to do something for the mission by the delay. Our friends are each doing what he can in his sphere. They have suggested that I should write a letter to the Committee, which might be printed in the Monthly Intelligence, giving some account of the schools and congregations. I will send such a letter, and it may be printed or not."

With reference also to this subject, the Archdeacon informs his brother in a letter dated

"Oct." 11, 1825, above Monghyr.

"Mr. H. Fisher, at Delhi—his father at Meerut: Mr. Torriano, at Cawnpore—have each a native missionary who labours around them, and instructs especially those natives who profess christianity. This last class is fast improving, I would fain hope, in knowledge and character; and thus they become 'Epistles of Christ, read and known' among the heathens: and the reproach which formerly attended the gospel is lessening."

Thus wherever the Archdeacon might be, the subject nearest his heart was, the progress of the gospel among the heathen.

It was on the 25th of October 1825, that Archdeacon Corrie arrived in Calcutta, on his return from the Upper Provinces. Among the first things to which the Archdeacon directed his attention, were the affairs of the Church Missionary Society, which he found to be as prosperous as could well be expected. At the end of the following month he was gladdened by the ordination of

his long-trying friend Abdool Messeeh; who, together with Messrs Reichardt and Bowley, was admitted into the order of Deacons, by Bishop Heber. The ordination took place on the 30th of November, in the Cathedral of Calcutta, and in the presence of a large congregation, among whom were more than twenty clergymen. It was remarked by one who was present on that interesting occasion, that

“ Nothing could equal the joy of Mr. Corrie: he appeared as if he could just then adopt the language of Simeon of old. He has watched the gradual progress of every thing: he could remember when matters assumed a far different semblance.”

On the 23rd of December the Archdeacon attended the Bishop at a public examination of the children educated in the schools maintained in the Calcutta Ladies' Society for Native Female Education; when, during the examination, the Rajah Boidenauth came forward and presented the Society with a donation of 20,000 sicca rupees, toward the erection of a central school. One of the great objects which the Archdeacon had long had in view, was thus in the progress of being realized; and as a preliminary measure, he obtained permission to place under the Ladies' Society, those Female-schools at Burdwan which had hitherto been supported by the Church Missionary Society.

These several causes for rejoicing were not, however,

without a corresponding draw-back. The hot season of 1825 had been unusually unhealthy, and among others who had suffered in health were Mr. and Mrs. Thomason, especially the latter. This decided Mr. Thomason to return to Europe early in the spring of 1826. Mr. Sherer, too, having accomplished the object for which he went out to India, was preparing to return to his family in England. The Bishop, moreover, left Calcutta on the 30th of January 1826, for the purpose of holding visitations in Madras. Under these circumstances Archdeacon Corrie writes to Mr. Sherer, then on the point of embarking for England :—

“ Feb. 22, 1826.

“ A feeling of desolation oppresses me, which I try to shake off, by looking to Him who possesses all fulness, in order to supply his needy dependents. In P. I lost my worldly adviser, and in Mr. Thomason my religious helper : but the Lord liveth. In you, I will not say how much we seem to have lost ; but this much I cannot but say. There is no possibility of my following you in less than five years, and what may occur before then, who can tell ? It would be presumptuous to say any of us shall see that period ; and yet there is no doubt a secret hope that we shall. How I shall part with the mother and the children, I know not. It seems as if they ought sooner to go into a more favourable climate, and if it were necessary, I suppose the necessity would go far to reconcile me to it. My heart goes with you to Morcott and Colsterworth ; may you be carried to them in health and safety, and may the peace of God attend your meeting with them ! It seems

superfluous to say anything about my love for them. They need no assurance of it; yet it is a relief to write about it."

Some further account of his condition is given by the Archdeacon

TO MR. SHERER.

" March 14, 1826,

"We continue much as you left us. The wet has set in, and the monsoon has been almost constantly against you. The Bishop was twenty days reaching Madras. This will delay your progress; but great is our happiness in knowing that winds and waves obey His will, "whose we are, and whom we serve."

"Our Friday evening [services] have been but irregularly attended. The Government dinners have, no doubt, interfered; and next Friday Lady A. has an 'at home.' Shall we ever have 'the powers that be' on our side? Yea, doubtless, it shall be even so.

"You will know all about Lord A's recal before this reaches you. May it please God to send us a Governor who will at least own his duty in respect of the God of Christians! The most painful thing in the present administration is, that our duty as Christians is not recognised. Policy is avowedly the idol worshipped.

"I am thankful and happy in my present situation. I know not what time, if permitted to me, may bring forth, but I cannot at present conceive of happiness in leaving my station. A few short years will unite us all, I trust, where probably natural feeling will be absorbed in relationship to Christ, but not, I apprehend, be forgotten. In the mean time, while passing through this 'valley of Baca,' let our correspondence serve as 'pools of refreshment.' "

CALCUTTA.

TO HIS BROTHER.



" Calcutta, April 11, 1826.

" Before this reaches you, we hope you will have received back our dear Sherer, well in all respects. In this changing world, we know not what a day may bring forth, but we are taught that "sufficient unto the day is the evil thereof;" and, therefore, I will anticipate none of those things, evil to nature, to which both he on the water and his family on land are liable, but trust that, your meeting has been joyous and thankful. We go on much as Sherer left us. The fall of Bhurtpore and peace with Ava,* leave the country externally quiet, but in so extended an empire, composed of such discordant elements, we are less, in reality, settled. Two native regiments at Bhurtpore refused to go into the trenches; the business was hushed up, but a discovery was made of the state of the native mind. The fact is, that 'the powers which be,' while they fear the smallest movement in favour of Christianity, fear nothing when saving money is concerned. Whereas the native, if he be liberally dealt with, will give you his caste even, if you do not demand it all at once. "The Lord reigneth," must be our motto; and though we cannot but see what is doing, must refer ourselves, to His power, providence and grace, to order all things as shall be for His own glory.

" Yesterday I completed forty-nine years. Great goodness have I experienced, great ingratitude am I conscious of; but great is the mercy of God my Saviour; infinite the value of Jesus' blood. Therefore I will hope on, and expect to be preserved by "the power of God through faith unto salvation." "He restoreth my soul for his name's sake."

* Bhurtpore was taken by storm on the 18th of January, 1826; and peace was concluded with Ava towards the end of the same month.

Within a few days of the date of the foregoing letter, Archdeacon Corrie received the afflicting intelligence that it had pleased God suddenly to remove Bishop Heber from this scene of trial, to the church triumphant in heaven. Appended to a copy of the letter from the Rev. Mr. Doran which announced this event, and the circumstances by which it was accompanied, the Archdeacon wrote

TO MR. SHERER.

“ Calcutta, April 15, 1826.

“ By the copy on the other side you will see with what a heavy stroke God has smitten us ; doubtless in mercy, though we see it not now. Nothing can be added at present to Mr. Doran’s account. All here is mute astonishment. Public and individual concern is spread over all. I will send all the public documents, and will take the first further opportunity to send more particulars.”

These particulars are too well known to need repetition in this place, but the following extract from a letter addressed about that time by the Archdeacon to his brother, may not be without interest :—

“ You will hear from other sources of the loss all India has sustained, in the death of Bishop Heber. My first impression was to inform Sherer, who, from being so lately among us, could judge more readily of our feelings on the occasion. I have printed, and privately distributed, a sermon preached at the time ; and have sent some copies to

Mr. Pratt. Mr. Robinson [subsequently archdeacon of Madras,] took some copies to send home, with a sermon of his own, preached at Trichinopoly, the Sunday after the Bishop's death. We cannot but be anxious as to who will succeed to this see. Our late beloved Bishop was so entirely a Missionary, that we can scarcely hope to see one like him; and in respect of temper and beauty of general disposition, to expect the like of him seems utterly hopeless. In what I have said of him in the sermon, I have said what I know his views were on certain points, rather than expressed my own. Such was the natural amiability of Bishop Heber's character, that it was often difficult to say whether he acted from nature or grace. But whatever might be judged by some, at times, to be errors of judgment, the general tenor of his life was so opposed to worldly maxims, and what the world would have wished him to follow, that there seems no doubt grace was the ruling influence of his conduct. The great number of subscribers he obtained for the society for the Propagation of the Gospel, shews what an influence he had obtained; and how many he had drawn over to support the Missionary cause."

The sermon here alluded to, was preached in the Cathedral Church of Calcutta, on Sunday April 23, from Heb. xiii. 7, 8. In a short notice prefixed to the sermon, the reason for printing it is stated to be "not any idea of its pretensions to literary merit, but a sincere desire on the part of the author, to improve the melancholy occasion of it, to the good of a community with which he had been connected nearly twenty years." The Archdeacon added, that as "all who approached their late beloved and venerated diocesan, could not but admire his brilliant

conversation, various acquirements, and commanding talents, it was hoped that, the perusal of the sermon might tend to recommend, to some at least, the cultivation of those principles of Christian piety which spread a charm over all his other great qualities."

The limits within which it is desirable to comprise these memoirs, do not allow of the insertion here of the vivid sketch of Bishop Heber's ministerial life in India, which this sermon contains, but as, in the letter quoted above, specific reference is made to the Bishop's "views on certain points," it may be proper to quote the outline of the doctrines which the Archdeacon states himself to have "heard the deceased prelate preach," on different occasions.

"It was the *word of God* which he administered. For man, fallen from God and far from original righteousness, he preached a full and free redemption by the blood of Christ—justification by faith—the need of the Holy Spirit's grace to incline and enable man to repent, and to bring forth fruit meet for repentance, persuading man, by the terrors of the Lord, to flee from the wrath to come, and by the mercies of Christ, to be reconciled unto God—the pleasantness of religious ways—the comfort attending the death of the righteous—the terrors of a judgment-day to the impenitent, and the rewards of the faithful servant—setting forth every Christian duty in its relation to Christian principle, in his own peculiarly lively and impressive manner."

It is scarcely necessary to add, that Archdeacon Corrie was among those who met in the Town-hall of

Calcutta, on the 6th of May, for the purpose of expressing their deep concern at the loss which India had sustained in the death of Bishop Heber, and for devising means by which the memory of the labours of that man of God might be transmitted to future generations.*

On the 18th of May, the Archdeacon, after having long desired to see such an object accomplished, was called upon to take part in the ceremonial of laying the foundation-stone of a Central School for the education of native females. Four years, it will be remembered, had now elapsed since female education in India had been first commenced on a general plan ; but the difficulties in the way of such an undertaking were apparently so serious, that but few could have ventured even to hope that such an inroad on Hindoo prejudice and superstition could have been made, as that above five hundred females should already have been brought under instruction in Calcutta and the vicinity alone. The ground purchased for the site of the school and other requisite buildings, was in the centre of the Hindoo population, and about half a mile to the north of the Church Missionary station at Mirzapore. The foundation stone was laid by the Lady Amherst, prayer having been offered up by the Archdeacon for the divine blessing on the un-

* An account of the proceedings on that sorrowful occasion is given in an Appendix to the Life of Bishop Heber.

dertaking. Many natives (particularly women and their daughters) were present, on this interesting occasion; and the Rajah Boidinath Roy, through an interpreter, congratulated the Lady Amherst on the success which had crowned the exertions of her Ladyship and the Ladies of Calcutta; expressing also, his deep sense of the gratitude which himself and others entertained for the benefits which might be expected from the education of his country-women.

The demise of the Bishop devolved on the Archdeacon the administration of the affairs of the diocese during the vacancy of the See. In writing to his brother he therefore observed:—

“ Calcutta, June 29, 1826.

“ We are now residing in the Episcopal house, which Government allows me to use, as Commissary for the See, and gives me the Bishop's salary instead of my own. It is a new thing to me, to be consulting Burn's Ecclesiastical law, Gibson, &c. There is, indeed, no *power* vested in the Bishop of Calcutta, for Government reserve the decision of *every* point to themselves; and the letters patent give no independent authority. Yet such a man as Bishop Heber will be applied to from all parts of India, on points affecting divorce, wills, &c., and his opinion will be received as law: so that such studies as I have mentioned, are not in vain. The love for antiquity, indeed, which some entertain, overlooks, I think, too much the present race of men; and sooner than deviate from ancient modes, would suffer them to pass out of life in their ignorance; but I have as yet discovered no ground for such rigid adherence to rules adapted to the Church in a settled state, and am sure the early Evangelists did not observe them.

“ All things here begin to assume their usual appearance again, except that our beloved Bishop no more occupies his seat among us ; and that a second Escutcheon, hung up in the Cathedral, reminds us, that two Bishops have passed away from among us. My mind seems wearied with considering what may be destined for our Indian Church. The work of Missions had assumed a regular form. In the south of India, regular help, and enough of it, would give Christianity an almost established form ; so many Natives profess Christianity. May God be gracious unto the land, and send us a man of a right spirit ! ”

By the advice of the medical men in Calcutta, the Archdeacon decided on a journey up the river, as far as Benares and Chunar. He, therefore, left Calcutta in the month of July 1826, visiting several of the out-stations as he passed along. On reaching Benares, one of the chief objects of his attention naturally was Joy Narain's school, in the founding of which the Archdeacon had taken so much interest. He had now the satisfaction to find the School in excellent order ; there being in it one hundred and thirty-one boys under daily instruction. Besides this, he found that two youths who had been educated in the school, had been engaged ever since January last, as assistant English-teachers in the free-school at Cawnpore, and were giving satisfaction ; and that the success of those youths in thus obtaining a comfortable provision for themselves, had recommended the school to the good opinion of the natives of Benares and the neighbourhood. The Archdeacon found, also, that

six other schools had been established, in different parts of the city, in which, among other books, the gospels were read. With reference to these schools he observes:

“The streets of Benares, being for the most part very narrow, the boys assemble in long Verandahs, and the passers-by see and hear all that takes place. This, though unfavourable for the purposes of a School, yet causes what the boys read to be heard by many; and sometimes a hundred people, and upwards, will crowd around, while the boys are examined, in the previous week's Exercises: and thus their knowledge is diffused.”

On reaching Chunar, the Archdeacon records in a memorandum dated—

“Chunar, Sep. 17, 1826.

“It is twenty years since I reached Bengal, having arrived in Calcutta on Saturday, Sept. 20. 1806. I had appointed the 20th. Sept. as a day for calling my ways to remembrance; but have aforesaid too much neglected this duty: and I fear interruption on Wednesday, the Anniversary of my actual entrance on life in this land. Many sinful causes have of late years, prevented me from making Memoranda of the state of my mind, as formerly, but I have thus deprived myself of the power of calling many things to mind, of which I ought deeply to repent; and am constrained to pray, “Cleanse me from my secret faults,” secret and hidden by forgetfulness from myself. Early in 1819, I arrived at the highest emoluments in the way of Chaplains. In 1822, I received increased emoluments as a Commissary for the See; and now enjoy alone, all the advantages arising from the second vacancy of the See. I feel decidedly, and painfully, that large means have not been of advantage to myself, or family. My own soul has

gradually lost much of the liveliness I once possessed in religion. The readiness to labour, the willingness to attend to the poor, the pleasure of going here and there to serve others, either officially or of choice, is greatly departed from me. Increased years, and debility, may have a share in this indisposition to active duties, but are far from being the whole cause. I am deeply conscious, also, that the receiving of so many [persons] from time to time into our house (though in many cases a mere returning of civilities, or rather favours previously by us received, and a debt of gratitude, and in almost every case appearing to be an exercise of hospitality) yet the numbers at table, consequent desultory conversation, &c. weaken the power of religion in me, and I seem to myself to have no strength in comparison of former days. I have many thoughts how far this company and constantly full table have had a share in my loss of health. I would especially call to mind, my dulness in secret duties, and how seldom I can 'take hold on God.' I read and kneel in devotion, but too generally without apprehending or appropriating any benefit. Deeply humiliating as this is, I yet bless my Saviour that it is no worse; that He has not cast me utterly from his presence, nor taken His Holy Spirit from me. I am conscious of a desire to be 'as in days past,' and of some endeavour after it. But O! I have much ground to regain; many days to redeem, and fewer left to work out my salvation in. The cross of Christ is my only hope and glory. The Lord, I think, knows I desire to be crucified with Christ; and to have all iniquity taken away. Lord, work thou in me to do, no less than to will! Oh! incline and enable my dear partner to bear in mind more and more, the subjects of our late conversations; that our own souls and our lovely and beloved children, may be improved in every grace of the Spirit; and that our light may yet shine before men, to the glory of our heavenly Father. Preserve our dear children in health; and O! give them spiritual healing and blessing. Make us more and

more one in Christ Jesus. Help me to walk circumspectly, and to behave in present circumstances as becometh the gospel of Christ. O keep me from any fall, either in public or private; and lead me in the paths of righteousness *for thy name's sake*. Other plea have I none: other refuge have I none. To thee, to thee alone I cleave. A poor feeble vine, I would cleave to thee as the stem; and in thy strength alone be strong. Quicken me more and more. Lead me from strength to strength. 'Hold thou me up, so shall I be safe?' O! forsake not the work of thine own hands. I am thine, save me. Amen."

As it was at Chunar that Archdeacon Corrie commenced his missionary labours, his account of the state of the native church there may not be omitted. He writes:—

"The congregation of the Hindoostanee worshippers, is rather on the increase. The day I was there, upwards of two hundred attended, of whom at least fifty were unbaptized natives. I conversed with some of the recent converts, who appear to be really sincere. Among them some are natives of villages in the neighbourhood, who, at first, were greatly opposed by their relatives; but retreating to Chunar, they continued to receive renewed strength and encouragement, by attending on the means of grace. By repeating their visits home at intervals, they have at length overcome prejudice so far, as to be heard with attention, on the subject of their change; and in one case, the convert (who is one of several brothers, Brahmins, who are the principal cultivators in the village) has been acknowledged by his family, and allowed to resume his place among them.

"Of those natives who attend Christian worship, one whole family have become candidates for baptism. The first of the family who became impressed with the subject of religion, was the eldest son; about two years ago, he

proposed himself for baptism, but his father entreated Mr. Bowley to delay, and he also would consider whether he should not join the son. Mr. Bowley on this account recommended delay to the son; he has continued steady, and now the father and mother, and some other members of the family, are resolved to embrace Christianity."

On the 20th of September the Archdeacon commenced his journey back to Calcutta. When above Rajemahl, he wrote

TO MR. SHERER.

" Oct. 4, 1826.

" At Benares and Chunar, our friends are greatly improved, and their usefulness and comforts increased by the ordination. There is also more of Christian union and love among them, and their work prospers. We call on the chaplains and missionaries as we pass along, and on few besides. We hope to reach the Berhampore river to-day. We have been mercifully preserved, during our journey on this uncertain river. By going leisurely, we have not had an alarm, while most persons we have met with have lost boats, or been some way annoyed. What lies before me I know not. I regret not having regularly to preach, for though ministers are too apt to read the Scriptures for others, I find it good in any way to be kept close to them.

" I sometimes long to visit you all; but vain are such longings, for after all, we are only that to each other which God makes us. The light of His countenance alone, maketh whole; and I should have no comfort in leaving my post, without some more evident necessity than appears at present."

Archdeacon Corrie arrived in Calcutta toward

the end of October, and early in the following month (Nov. 12th) was present at the opening of a new chapel at Mirzapore, in which it was intended to have the services of the Church of England stately conducted in Bengalee. Not long before Bishop Heber left Calcutta on his last visitation, he had recommended the Church Missionary Society to make a pecuniary grant toward the building of the chapel, and the Archdeacon had laid the foundation-stone of it during the April of this year; the object mainly contemplated in the erection of it being, to afford native Christians and such natives as might be enquiring after Christianity, an opportunity for attending the worship of God, conducted in their own language. On this occasion, a considerable number of native Christians were assembled within the chapel, and the doors were thronged by crowds of Hindoos and Mahomedans, who were attracted to the spot.

On the day following, the Archdeacon writes

TO HIS BROTHER.

“Calcutta, Nov. 13, 1826.

“From Sherer you will learn our own affairs, and will know that since he left us we have been up to Benares. We are rendered uncomfortable in this large house by the decaying state of some part of the walls; so that our personal comfort is not increased by the enlargement of our limits. And so I have found it in every advance in temporal

circumstances; something or other connected with it, has always prevented increase of enjoyment. All true happiness dwells in the mind: and O, "What shall I render to the Lord," that the peace of God, through Christ Jesus, is no stranger to my breast? Too often, alas, have I had reason to mourn my backslidings in heart, and temper, and conduct; but if guilt removed return, the power of the atonement may, also, be again and again proved.

"I find myself more a bishop than during the former vacancy of this See; but here again the passings-by of some, the reluctance with which others apply for what they cannot do without, &c. might well embitter this temporary elevation also; but that, I trust, I have learned to forbear in some measure, and to forgive as I expect forgiveness; so that no breach has occurred with any of our body. I am bound both in conscience and consistency to take part in those measures which have, all along, given offence to some, whilst they are obliged also to take me with them in their plans. The reluctance, however, is on their part, for 'so that Christ be preached, I rejoice.'

"Now our cold season is set in, I think with reluctance, of returning to England. Here, I trust, I am useful in helping on projects for the good of many thousands; in England, a small parish would be all I could undertake the charge of. Nothing, therefore, but decided inability to remain in India should make me leave it. Our children, indeed, cannot here fully comprehend that flow of the Christian affections which the interest taken in all classes at home calls forth; and whether I shall be able to part with them and their mother, for three years, to visit England, I know not. I greatly shrink from such a separation.

"You will have read the life of Dr. E. D. Clarke, and will have seen the intense desire with which, when abroad, he sought letters from home. Now something similar has always dwelt in me, though wife and children, dear as life, have consoled me under long silence from home. The life

of Clarke is admirably well done. I remember the person of the biographer, and admired his fine delivery of a sermon at St. Mary's [Cambridge] ; the subject of it I have forgotten. But that is a long time ago, he must be getting old now, and I am following fast after him."

During this month (Nov.) it was, that a circumstance occurred of some interest, as indicative of the feeling of the native mind, with regard to Christianity. It appeared that for want of funds, the Committee of the Church Missionary Society in Calcutta, were intending to withdraw their missionary from Culna, a populous town and district on the west bank of the Hooghly, where schools had been established. But no sooner were the principal native inhabitants of the place (who were chiefly of the Brahmin caste), apprised of that intention, than they presented a petition in Bengalee, to Archdeacon Corrie, requesting that the missionary might be continued with them. Among other things, they observed that:—

" They acknowledged that they formerly entertained some slight degree of apprehension of our sacred books ; but that in consequence of the Rev. Mr. Derr making known to them these our Scriptures, not only had their fears entirely vanished, but they considered that these books were deserving of unqualified reception, and highly beneficial ; and on this account, they considered themselves equally benefitted, and rejoiced, as much as a man born blind when he receives his sight."

It having been decided to appoint an assistant to

Mr. Bowley, in the mission at Chunar, Mr. Landeman, who was born in India, and well acquainted with Hindoostanee, was the person fixed upon. Previously, however, to the departure of this gentleman from Calcutta, a meeting was held (Dec. 15, 1826,) in the Church Missionary Library, at Mirzapore, when Archdeacon Corrie delivered an address to Mr. Landeman, in which he took a brief review of the circumstances connected with the then state of missions, and the duties arising out of them. The whole address was characterised by that large-mindedness, singleness of heart, and tenderness, which the Archdeacon was wont to manifest on occasions like these.*

As several months had now passed since the death of Bishop Heber, the intelligence of the appointment of his successor, was daily expected to reach Calcutta. Thus the Archdeacon writes

TO MR. SHERER.

“ Calcutta, January 25, 1827.

“ It seems that the news of Bishop Heber’s death had reached England overland in August. ‘The Osprey,’ and ‘Barett,’ carry official accounts. We shall now soon hear of a successor. The head of the Church reigneth, let the

* The address is given at length in the Missionary Register for 1827, pp. 489, &c.

earth rejoice ; and may we wait the result in patience. You will hear that Mr. Mack published, in the 'Monthly Friend of India,' an attack on our Mirzapore friends ; very unkind, and mistaken. It has recoiled painfully on their own head ; for Adam, who is now editor of the Bengal Chronicle, has taken it up, and 'John Bull,' has responded ; and the old sores about Serampore premises, imperfect translations, and fallacious statements, have all been laid open again. We have kept silence, though called upon for explanations, &c. &c., and the storm is a little blown over. . . The time of difficulty in our funds, (viz) the end of our year, has come on, and I am often much cast down in mind. Great temptations arise to withdraw, and leave things to themselves : for few come freely to take a part. . . But is not the cause of missions the cause of Christ ? I fear really for those, who, with the opportunities now afforded, can overlook that cause. It seems pure selfishness, to be content that these [natives] should go on in ignorance and sin, so we get but to heaven ourselves : and it is often, I doubt, fear for myself, rather than love for the heathen, that keeps me, in a measure, at the Missionary helm. But here I must stay : yet after all, if I wear away, some might feel it then incumbent on them to take it up more efficiently. Doubtless a principle is at work in this community, which will lead the population forward rapidly in knowledge and character generally ; and if it be not rightly directed, those who neglect the present season of operation will suffer : but I shall not see that time, rapid as the progress is. New states are plainly no place for a person who possesses a competency, and can enjoy repose. India especially, is not a country a man who knows anything of England would *choose* to grow old in. Here, in a peculiar degree, the mind is forced to look off, both from the Church and from the world, to the Rock, Christ."

TO THE SAME.

“Feb. 22, 1827.

“We are now more out of the way of such a bustle as we formerly were subject to, being, (as I think I told you) fixed in a nice little house at Cossipore; but I fear falling into the opposite extreme; for when we cease to do all we ought for the good of our fellow-sinners, we sin against the law of Christ. Surely, there is as little peace in retiring, selfish ease, as in bustling ambitious publicity. I returned a few days since, from Burdwan. The fields indeed, in that quarter, seems ‘white for the harvest,’ but both Mr. Perowne, and Mr. Deerr, are obliged to leave their posts, and seek change of air. Mr. Bowley is, also, becoming well attended to, about Chunar. Isaiah lx. 4, 5.* has been much on my mind, as applicable to these two spheres of Missionary labour at this time; and fear fills my heart, whilst it is enlarged with gratitude and thankfulness.

“What may be the effect of such a commotion as seems approaching, on the powers that be, and how we shall provide for the increased calls for men and money, I know not. But surely He whom we serve in the gospel of His Son, can, and will appear for us. Rumours have reached us about a new Bishop, and men unknown to missionary fame, have been named. This seems sad: let us in patience wait the event.

“Government has given forty rupees monthly to Chunar Church; and the same to Gorrikepore Church: and I am not without hope of getting a monthly salary for Bowley, as

* “Lift up thine eyes round about and see, all they gather themselves together, they come to thee; thy sons shall come from far, and thy daughters shall be nursed at thy side. Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee.”

Minister on the Establishment, to a congregation of native Christian subjects of the Government. Yesterday was the Bible Society anniversary. An excellent report, drawn up by Mr. Goode: all our old plans are going on, sometimes briskly, sometimes heavily. 'Faint, yet pursuing,' my habitual motto."

In the following month, (March 15) Archdeacon Corrie again visited Burdwan, for the purpose of examining the schools there, and also for making enquiry into the conduct of the head Pundit connected with the mission, who, for some time had been carrying on a system of double-dealing. It appeared that this Pundit had induced no less than thirteen Brahmins (most of them school-pundits) to apply to the Missionary at Burdwan for Christian baptism; and that, as a preliminary step, they had accordingly been receiving daily instruction from the missionary, and evidencing the while a good deal of apparent sincerity and earnestness. At length however, one of the number went to the missionary, and told him, that all that had occurred was mere hypocrisy, and had been kept up at the instigation of the head-Pundit; that the only object they had in view, was to induce, if they could, the missionary to "report them as enquirers after truth;" their notion being, that if that were but once published, they would have the missionary in their power, as they thought that, for consistency's sake, he must keep up ap-

pearances, and so be obliged to continue them in their schools, and pay them their wages.

It has been thought desirable to mention the particulars of this transaction, because a repetition of such or similar attempts to deceive missionaries, may be expected to occur the more frequently, in proportion as the profession of Christianity becomes more common among the natives of India. It does not seem, however, that the Christian missionary need be unduly depressed by the occurrence of such instances of the sad depravity of the native character; for whilst deploring the miserable condition of the deceivers themselves, he will know that even they must have received more distinct ideas of divine truth than they otherwise would have had. For himself, he will learn how little confidence can be placed in any profession of Christianity, which does not originate in a change of heart, by the power of the Holy Ghost. Still, the Archdeacon found some encouraging circumstances connected with the mission at Burdwan. In the report of his visit, he relates:—

“ I had some conversation with Manick, a Brahmin who was baptized on the 16th of December. He had been for some time employed by different missionaries. I asked him, ‘ What he had seen in Christianity which led him to embrace it?’ he replied, ‘ In the Hindoo *poorans* and *shasters* there is no certainty : one asserts one thing, another, another ; but here is a clear way’—‘ In what way in particular?’—‘ More especially in the way of worshipping

God: in other systems a variety of ceremonies and rites must be observed; in this it is required only to pray to God alone'—'What have you learned to pray for?'—'Daily I pray for pardon of sin; for this I daily require.'—'What do you understand by sin?'—'Whatever is not according to God's commands.' He then, in answer, repeated briefly the substance of the Ten Commandments; and said that every one must labour to fulfil them to the utmost of his power, though no one could do it perfectly. A good deal more conversation followed."

The next communication from the Archdeacon shews him to have been still anxious respecting who might be Bishop Heber's successor. It is addressed

TO MR. SHERER.

" Calcutta, April 7, 1827.

" It is now a year since Providence was pleased to withdraw our Bishop, and we have no tidings of a successor. We shall no doubt, hear in due time, but the delay of arrivals keeps us, also, in ignorance how matters stand with those who are dear to us in the bonds of nature. Since the beginning of January, we have continued to reside at Cossipore chiefly. The quiet, freedom and airiness of the situation is very agreeable to us; and when a Bishop arrives, I shall have less occasion to be so frequently in town. The ship that carries this, carries also Mr. Perowne and family. His removal just now is very painful, on account of the mission, as you can well judge. Deerr will reside there; but declines taking charge of the mission. Mr. Wilson will go up every month: he has been three times since you left us; and is very acceptable to the people; and we may hope the work will go on. Dear Abdool Messceh is gone to his

rest. A tumour somewhere in the back, of which he had nearly died two years ago, proved to be a carbuncle, brought on mortification and death. He always spoke of it as a boil; and his little medical knowledge proved indeed a fatal thing to him. But his end was according to the tenor of his life,—peaceful, intelligent, resigned. His last sensible breath was expended in singing a hymn, of the kind and meaning of that in Simeon's collection, "Lord, remember me!"* An obituary is sent home, which you will no doubt see.† Mr. Reichardt will now have the principal charge at Mirzapore. His German order and system, is becoming very important to us. There are three catechists, who ought to be lectured once a week at least: and an account kept of their labours for the information of the Society. Mr. W. seems as if he could not do this. He will talk and preach from morning to night; but this particularity seems to him, resting in the letter; but Reichardt thinks otherwise, and rightly; and will labour also to render the whole a spiritual service. My sphere, as far as it appears, is about Benares. There our friends require only to be led; and I feel I have no power to command. I am expecting 300 Rupees a month [from Government] for Mr. Morris, as minister of Chunar. Greenwood is coming down to the Calcutta Grammar school, perhaps has arrived there; and

* The following literal translation of this hymn is given by the Archdeacon in his memoir of Abdool:—

Beloved Saviour, let not me
In thy kind heart forgotten be!
Of all that deck the field or bower,
Thou art the sweetest, fairest flower!

Youth's morn has fled, old age comes on;
But sin distracts my soul alone;
Beloved Saviour, let not me
In thy kind heart, forgotten be!

See Missionary Register, 1827, p. 453.

† Ibid. p. 449—453.

Morris can officiate also in Hindoostance, leaving Bowley free to itinerate. The Society will be relieved, in part, by these means, besides in some degree accredited by Government. Indeed, since I have been in charge, Government has done every thing I asked. Both Mr. H. and B. and Lord Combermere, have, in official matters, shewn much kindness ; and I ask nothing else. . . . The expences of the mission, of necessity increase, as the work increases. Bowley now requires three bungalows in different villages, where influential people have embraced the gospel ; and their neighbours desire, also, to hear more of 'this way.' Mirza Bagir, son of the traveller, Abu Talib Khan, was baptized last month. Mr. W. Bird was the means of his becoming acquainted with the Scriptures, and sent him to Bowley for baptism."

In a communication addressed, in May, to the Church Missionary Society in England, the Arch-deacon enters more fully into some of the encouraging circumstances, and prospective difficulties; then attending missions, and which are touched upon in the letter given above.

" Opportunities open on every side for missionary work : but we cannot meet them. I agree entirely, that the prospect of good, and not present local patronage, should move us in attempting new plans ; but everywhere the population is very large, and access to them comparatively easy. Government has granted to Mr. Morris at Chunar 300 rupees a month, in consideration of services rendered to the native congregation ; but new openings round that station call for increased help. One convert baptized last year, has, from his father's death, become heir of his property in land : a place of worship is required in his village ; with a school,

and a native catechist. A Zemindar, also lately baptized, possessing property in land in a village opposite to Chunar, has called for the same kind of aid: a bungalow is building, and a catechist will reside with him. Thus success in our labours entails increased expense. We may hope that Divine Providence will raise up aid; but at present, we see not how. We may indeed, hope that the days of indifference on the part of the British are gone by, and that our Bishops will continue, in succession, to uphold the work of evangelization; but it seems to me that the most trying period for all our plans may yet be to come. Till help be raised up among the natives, or the Government take up the subject, the work will be up hill: we cannot expect the natives to join heartily till they taste the good of what is brought before them; and that will not be, humanly speaking, till the young now educating, grow into active life. The Government has given a precedent at Chunar, of helping to afford instruction to converted natives; but till congregations are collected, Government, on the present system, cannot help directly. Fifteen or twenty years then must pass on this "System of Mendicancy," as Bishop Heber well termed it; and as we feel it to be, in a way which you at home cannot well understand: *you* address congregations where all acknowledge the duty, and profess faith in God for its success—*we* mix with those who scarcely acknowledge the duty or utility of attempting the conversion of the heathen, and have no hope of success. We are encouraged however, to persevere; and I trust that our faith will be found of a kind more precious than gold that perisheth, though it be tried, and sometimes as by fire; and that, after all, chiefly from within."

During the summer of 1827, the Archdeacon had his equanimity somewhat disturbed by the intelligence that the sermon which he had printed on

the death of Bishop Heber, only for circulation among his own friends, and those of the deceased prelate, had been made public in England. With reference to that circumstance, he writes

TO HIS BROTHER.

“I am filled with concern, to hear that my sermon has been reprinted in England. It was intended to be purely private, and I sent some copies to be distributed privately. It will be fine game for the reviewers: well, I must be content. No man ever less sought publicity, or was less fitted for the trials connected with it. I have been led from one step to another, and it is singular that those with whom I have felt most closely united, have seemed least to rejoice in my advancement from time to time. I have acquainted you with some of my experience in the school of authority; and it has made me desire retirement more than ever; yet how I shall leave this country, except ill-health compel me, I know not.”

It must not be omitted to mention, that with the administration of the diocese of Calcutta, during this vacancy of the see, was connected a more active attention to the operations of the Society for Propagating the Gospel, and of the Society for Promoting Christian Knowledge, than the Archdeacon had before felt called upon to give. To this was added an occasional correspondence with the English functionaries of those Societies. The following communi-

cation addressed to the secretary of the Society for Promoting Christian Knowledge, will not be read without interest :—

“ Calcutta, Sep. 15, 1827.

“ I had yesterday the honour to receive your letter of March 1st., and beg to offer my best thanks to the venerable Society for Promoting Christian Knowledge, for its acceptance of my offers of service, and to yourself for the obliging manner in which your communication is conveyed. On the subject of the Native schools, I would respectfully call your attention to the condition on which I proposed to transfer the funds to the Society for Promoting Christian Knowledge; viz. “ if the Society for Promoting Christian Knowledge send out no more Missionaries.” It is with reference to the superintendence alone any difficulty can arise. My humble opinion is, that all the Societies in the Establishment should strive together in the good cause, and each support as many schools as it can, each at the same time supplying superintendence for its own schools. In this way all classes who support our Establishment will be induced to lend their aid; and it is agreeable to the constitution of human nature, and not contrary to the gospel, that each Society should labour to support its own schools whilst it rejoices in the prosperity of all. The superintendents being amenable to one Society, whilst the expenses of the schools are supplied by another, has led, I must say, to less exertion, and a less strict economy than would otherwise have been the case; and as in the case of the Rev. Mr. D’Mello at Howrah, some of his schools being supported by the Society for the Propagation of the Gospel, whilst others of them are supported by the Society for Promoting Christian Knowledge, causes a perplexity in our proceedings, which the public will not take the trouble to understand. My purpose, however, in writing now is not to oppose but merely to put you in possession of the true state of things

here, and my earnest endeavours shall be directed in conjunction with the other friends of the Society here, to promote its interests and uphold the credit it has justly acquired by its long and most beneficial labours in the cause of pure and undefiled religion. In its English department it is unrivalled, and the edification afforded by its lending libraries in this country cannot be expressed in adequate language.

There is a circumstance connected with the support of native schools which has not been prominently brought forward; viz. the providing of school-books. This is a source of considerable expense, but without incurring it, schools are utterly inefficient. The school-book Society supplies its books to religious Societies at half-price; these are mostly of a mere elementary character, but necessary in their place. Besides these, our Diocesan Committee printed an edition of the discourses, miracles, and parables of our blessed Saviour, which has long been expended. The Diocesan Committee's National schools have been supplied from time to time with copies both of the whole New Testament, and of the Gospels and Acts separately, by the Calcutta Auxiliary Bible Society, and with copies of a catechism on the evidences and leading doctrines of Christianity, and of Watts' catechism, and of dialogues on the events related in the book of Genesis, by a Mr. Ellerton, from the press of the Church Missionary Society (all gratis,) in Bengalee. Last week at a meeting of the Diocesan Committee's Society for the Propagation of the Gospel, I submitted to the meeting the necessity of printing the books most sought after by the Natives, after the gospels, viz. Watts's Catechism and Ellerton's dialogues, at the press of Bishop's College. A question then arose, at whose expense should they be printed, the Society for Promoting Christian Knowledge, or the Society for the Propagation of the Gospel? and this question is to be discussed next quarterly meeting. In the meantime the schools will be supplied from the former

sources. The Rev. Mr. Tweddle has been resident since June last in the Society's house, connected with the Russypuglah circle of schools, and is greatly encouraged by the attention which many of the adult population pay to the subject of Christianity. Several have professed their desire to be baptized, but he delays a little to prove their sincerity and impart further instruction. In that neighbourhood the desire for schools is very urgent, and all, be it observed, are willing, I might say desirous, that the Christian Scriptures should be introduced. The objection to the Scriptures seems chiefly among the Brahmins and Pundits, and they counteract, without great care on the part of the Missionary, the willingness at least of the people to know something about the Gospel. The wise and the learned among the Hindoos, as formerly among the Greeks, are, generally speaking, least disposed to attend to the things which belong to their peace. To the poor the gospel is preached, and they will receive it; and as a wealthy native lately observed to me respecting native female education, 'We shall soon be obliged to teach our daughters letters, for all the poor are becoming more knowing than the rich : ' so the superiority of character which Christianity produces in the poor will force the rich to reflect on their ways. Till then, we shall have to struggle with scanty funds and poor converts; and how long that may be, God only knows, but in due time we "shall reap if we faint not." If you will have your schools prosper, and produce the fruits of righteousness, pray send Missionaries; but allow me to say, other kind of men are wanted here, than would suit well enough for North America. We want, besides good character, activity, aptness to learn languages, and to impart instruction. A Missionary who should come here merely to impart instruction in English would only waste his Society's money, disappoint the expectations of those who sent him, and expose the ministerial character to contempt. The natives can perceive, and do admire the disinterestedness of a man, who can be content with

little, whilst he spends his strength in native labours ; but a clergyman living among a few Europeans at an out-station, without other employment, would be liable to be considered as on some account or other disgraced ; like some who have been dismissed the service of government with a pittance to subsist on.

“ I might perhaps have omitted to write now, as we have heard of the appointment of a Bishop ; but I am anxious to afford to those who, like yourself, take an interest in the Church in India, information respecting the true state of our affairs. The reviewer of the church in India notices the many applications to Bishop Heber for Missionaries ; and as an indication of improved feeling among Europeans here, it is a most gratifying fact ; but if it should lead any to offer himself as a Missionary under the idea that English services were the chief thing required, and this idea should not be corrected by those who send him forth, the effect would be to misapply missionary-funds, and to fill India with a poor clergy to the saving of a rich Government.

“ Accept, I pray, my unfeigned apology for any thing I have written which may appear irrelevant or uncalled for. As far as I know myself, my only desire is to promote the interests of the Established Church in these lands. I shall not again intrude myself on your attention ; and at the age of fifty, in a climate like this, and after twenty-one years service, cannot expect to be of much use to a cause, the prosperity of which constitutes my chief joy.”

CHAPTER XVI.

ARRIVAL OF BISHOP JAMES—CONSECRATION OF
THE BISHOP'S COLLEGE—DEATH OF BISHOP JAMES
—VISIT TO THE UPPER PROVINCES.

ALTHOUGH Dr. James was consecrated Bishop of Calcutta on the 3rd June, 1827, yet intelligence of his appointment to that See, did not reach Calcutta till toward the close of the year. In the meanwhile questions and difficulties had arisen, which the authority of a Commissary was not sufficiently recognised to settle, and the letters of the Archdeacon contain, in consequence, many expressions of anxiety for the arrival of the Diocesan. To his brother he writes :—

“ I have sent home several folios of late about Missions and other matters : some private to Mr. Sherer, some to Mr. Bickersteth. If you have any curiosity about such matters, you may gratify it by referring to those sources ; for I am weary of the subject, though it is getting every day more perplexing, and deserving of more attention.”

The domestic affairs of the Archdeacon were, also, a source of trial ; for the health of his children (es-

pecially that of the eldest,) had of late been gradually suffering from the climate, until it became necessary to arrange for sending them to England, accompanied by their mother. In the prospect of this separation from his family, he writes

TO MR. SHERER.

“ Nov. 12, 1827.

“ Altogether, we concluded that it was the will of God that they should proceed to England. Wherein we have decided amiss, the Lord pardon us; for I am painfully certain that not every movement that comes recommended by fair appearances, is from above, but often to prove whether we trust God or not.”

And after the day of actual separation had arrived the Archdeacon writes

TO HIS BROTHER.

“ Calcutta, Dec. 14, 1827.

“ The ship which carries this, sails at the same time with the ‘ Duke of Lancaster,’ which carries my earthly treasures. I try to think of my children as going to school, and their Mother going to take care of them. This, in our circumstances, is duty; but I have known no trial to be compared to it, except parting with Mary, when I went the first time to embark at Portsmouth. I cannot, in sober thought, bring myself to resolve on following them; but much may arise to render it proper, if not necessary: and as I made

no positive resolve on leaving home about returning, I make none now about remaining here. When our infants were called away, their Mother and others in their stead were left. Now all are going; but there is hope, in every sense, of meeting again. I feel too proud, I fear, of my children, as most parents perhaps do. Their Mother and I have enjoyed as much of happiness, as earth affords; and remembrance of happiness only will follow her: whether ever to be renewed. He only knows certainly who is engaged to make all things work together for our good."

The time was now approaching when the Archdeacon was to be relieved from his duties as Commissary, for within a month of the date of the preceding letter he writes

TO HIS WIFE.

"January 21, 1828.

The *Bridge* is at length arrived. He was installed yesterday. On Monday the report of the 'Mary Anne's' arrival reached us; on Friday [Jan. 17,] we went down, Messrs. Eales, Abbott, Mill, Cracraft, Prinsep (the younger.) We found the ship at Culpee, near to where we met Bishop Heber. Bishop James resembles him much in appearance and manner. He is evidently of a kind disposition, and for my own part, I have much reason to be satisfied with my reception.

"I have not ascertained any of the Bishop's plans, nor perhaps has he yet settled any. I mentioned the residence in the Upper Provinces, but he did not think the Archdeacon could be spared from Calcutta, on account of the frequent absence of the Bishop."

The bishop, however, expressed a wish that, subject to his own instructions, his correspondence with the Chaplains and the Government, should be carried on by the Archdeacon, but it does not appear that any plan to that effect was settled. As regarded himself, the Archdeacon occupied his comparative freedom from public business, in assisting the chaplains in their clerical duties, in finishing the translation of the Prayer-book and the Homilies into Hindoostanee, and in superintending a translation of the Prayer-book into Persian by Mr. da Costa. These were all afterwards printed, either by, or by the aid of, the Prayer-book and Homily Society. With reference to these occupations, the Archdeacon writes

TO HIS WIFE.

"Feb. 12, 1828.

"I have been officiating at Howrah, and the same sermon enabled me to assist Goode; so that I have not been idle, and am much the better for it."

And again :—

"I know not what C. has taken [to England] for you: I told him to take you a copy of the translations of the Common Prayer. I send three copies, by this ship, to the Prayer Book and Homily Society. It is found fault with, as Martyn's Testament was; but I care little, as time will bring to light the labours I have gone through; and those who can improve it may."

He adds—

“I was much moved by the affection of the Hindoostanee congregation at John Adlington. He has always been more ready to suffer in silence, than to complain; yet after the Native Christians became so attached to most of his ministrations, that one day, on going to Church, he found a *punkah** hung up for him. The place for the Communion table being bare, one begged to be allowed to place a mat on it. Another placed a carpet, where John stood to minister; and lately one came and said, he had been so comforted at the Communion, that he begged to be allowed to present a silver cup, and wished to know what shape John would have it made in. These are genuine expressions of Christian Native feeling, beyond what has appeared here; for Bowley is a great disciplinarian, and his people are more under awe than John’s flock. These facts the Hindoostanee Homilies brought to my mind; for the translation is now read to the people.”

It has now to be observed, that as the frequent correspondence which the Archdeacon maintained with his wife, during the time that she was absent from India, affords a kind of Journal of the writer’s own feelings, and of such occurrences as passed under his notice, little more for the present is necessary than to subjoin extracts from his letters to her. Thus, under date of April 7th, he writes:—

“I should tell you that Mr. Deerr had a most interesting occasion last week, at Culna; he has baptized five persons there, and another offered himself. The new Christians begged

* A board suspended from the ceiling, and having ropes attached by which to swing it to and fro, for the purpose of cooling the room.

the baptism might take place in their quarter of the large spreading town. No appropriate building being available, Mr. Deerr had a table set under a tree, in a large Mango grove ; the table covered with 'a fair linen cloth,' and on it a marble basin full of pure water. The Christians sung a hymn. About one hundred and fifty assembled. Mr. Deerr preached from "Hallowed be thy name." All were hushed in silent attention ; not a sound besides Mr. Deerr's voice, except the gentle sighing of the breeze among the branches. Mr. Deerr hopes a good impression was made. A little circumstance characteristic of the people must be added : after the service, an old woman came up to Mr. Deerr full of bustle, 'Sir,' said she 'one of your Christians owes me money, command him to pay me.' Mr. Deerr said this was not a suitable time for such business. 'Sir,' replied she, 'if I am not heard in so holy an assembly, where shall I get justice ?'

It might seem an unkindness to his memory to keep back another portion of the same letter, illustrative as it is (with many other extracts that might be given) of that enduring strength of natural affection, with which the subject of these Memoirs was so peculiarly imbued.

" This is a day, on several accounts, to be remembered by us. It is your birth-day ; it is also close on my own. It is a day long to be remembered, too, for the sorrow we were visited with ten years ago ; when our John was removed from this scene of trial, to behold his Father's face in heaven. It is fit that we should call these things to remembrance ; whilst deep humiliation becomes us, before Him who has been about our path all our days. We have much, also, to praise him for, both as it respects the past, and the present. I think of you now as about the Channel,

approaching your desired haven. How the weather may have proved, and what the society on board ship, and whether my children have escaped all accidents, and how your health may be. These are anxious questions [to which] I must wait for an answer. To what, also, may I owe you in England. Is my father yet alive, the 'old man' to whom we all owe so much? But why perplex myself on these accounts? I could not but observe yesterday, when he called at the appointment, that time alleviates the feeling of loss. What agencies did we endure, when our John was taken away? Of Emily, I confess, I think less, because I knew her not as you did; but now it seems well, that they are safely lodged in the Lamb's bosom, and it would be unkind to wish them back. O may our two remaining loves hear the Saviour's voice, and in their early youth, know the love and kindness of His heart!"

The Archdeacon afterwards forwarded to his wife, the following memorandum:—

"Calcutta, Thursday, April 10, 1828.

"This day completes my fifty-first year. The last year has proved very eventful in several respects. The change in my circumstances by the departure to England of my wife and children, is great and painful beyond my expectation, though I anticipated painful things. The change in the circumstances of the Church Mission, by the sickness of several, and the defection of others, is painful to a degree. A blight seems to have come over my temporal prospects; and much reason is there for self-examination, as to why I am thus: but I need not go far, nor search long. To my own soul, at least, the cause is so obvious as to silence all complaints. If these be not for my individual sin, yet my sins deserve much more of mortification and shame. In company; vain words and compliances leave a sense of sin that would drive me to solitude: solitude cannot be im-

proved without the grace of solitude. Indolence, preference of amusement to profit, want of delight in the Scriptures; in public and in private, in the pulpit and in the closet, in capacity to benefit myself or others, is brought more powerfully home to me, as I advance in life. And will it ever be otherwise? And how can I meet death in ~~calmness~~? I know theoretically the fulness, freeness and sufficiency of the Saviour's grace, but am I a partaker therein? I can think of my beloved family without exertion, and follow the intimations of my wife's will, though she be far removed from the knowledge of what I do, or power of contradicting me; were the love of the Saviour as really in me, would it not operate in the same way with reference to His will? I know it would; and pray to be kept from self-deceiving. O, may I take no rest until I have the evidence of that faith in me which worketh by love, and overcomes the world, the flesh and the Devil! I resolve that thus it shall be, the Lord being my helper.' Amen."

In a subsequent letter the Archdeacon writes to his wife:—

"I have been very busy since I last wrote. A poor creature who killed his wife in a fit of jealousy, sent for me last week; and I visited him several times before the day, and on the morning of his execution. My dreams for several nights were of prisoners and fettered captives, imploring help. The man was a native of Dacca, a Native christian, spoke English with considerable fluency, and had acquired, from attending on Michael Rosário, a considerable knowledge of Scripture: and had not his awful crime called for more pungent sorrow than he exhibited, he might have passed out of life with a good name for christian knowledge. To his own master he hath given an account. The day after this poor creature left the world, I was startled by a note from G. saying, '*his brother was, indeed gone!*' We had

heard of his (the aid-de-camp) illness, but had no idea he was in danger: but so it has come to pass. That finely-formed youth, who was, perhaps, too proud of the personal advantages God had given him, was seized with fever, and sunk under the effects, [of it] in a few days, aged twenty-one! Poor R. G. when he found his brother was in danger, spoke to him of the Saviour: and the dying youth, it seems, poured out a prayer, that, for Christ's merits, he might find a place in His kingdom: 'And this,' says R. G. 'is the only ray of light that this dark dispensation affords.'"

The following letter records an interesting passage in the history of Bishop's College, Calcutta.

"May 16, 1828.

"Yesterday was Ascension day, and it was a 'high day' at Bishop's College. The consecration of the chapel and burial-ground took place. All the clergy were invited by advertisement. The Bishop said that he should be at the Ghaut,* opposite the College, at five o'clock in the morning. I left home, therefore, at four: Latham and Adlington went with me. We arrived first; and as the Bishop had said that his coach would be full, we took advantage of a dingy,† and passed over before him,—but there was no meeting, or any reception at the Ghaut. We mustered at Mill's; and from thence proceeded to the place appointed for a burying-ground. M. had prepared a shepherd's crook, gilt, with an ornamented staff; and this was carried before us, by a Native christian from Madras, with a coat of crimson colour, such as you know they wear on the coast. We then assembled in the anti-chapel of the chapel, and the Consecration service began; the gilded crook being carried before us, up to the Communion-table. The ceremony was then gone through, and M. preached the Sermon from Malachi i. 2. 'From the rising of the sun even until the

* Landing-place.

† A small kind of boat.

going down of the same, my name shall be great among the Gentiles, &c.' In the conclusion, he quoted part of the prayer used by Bishop Middleton, on laying the first stone; and pointed to his monument on the wall. I was, perhaps, the only person present besides himself, who had taken part in that ceremony. Mr. Schmidt, the Old Church organist, had been engaged, with his three school-singing boys, and also a finger organ for the occasion. They chaunted 'The *Venite*,' ' *Te Deum*,' ' *Jubilate*,' and sang an Ascension hymn before Communion, and after Communion, an anthem from the eighth Psalm. The Armenian deacon was present in his festival robes, which were of yellow stuff, with a collar worn as our scarf, figured with large crosses embossed. The Bishop provided a breakfast in the hall, to which forty persons sat down.

" May 18th. We are just returned from the Cathedral, W. and J. Adlington, were ordained priests. Henderson preached the sermon. Dear John, as pale as death; but he got through without distress. When we commenced the Communion Service, and I was reading the prayers for the Church militant, the remembrance of the last ordinations, and of the beloved Bishop Heber, came so strongly upon me, that I could scarcely give utterance to the expression of thanks for those departed in the faith and fear of God our Saviour: I, however, got through. The whole congregation were kept the whole time, but only Mrs. James, and Miss O. communicated, besides the clergy."

In the letters which Archdeacon Corrie wrote about this time, he frequently mentions the failing health of Bishop James. Thus he writes in a communication, dated

" Calcutta, June 30, 1828.

" The Bishop left this place last week, [for the Upper Provinces.] He continued very ill past Chinsurah. He

has constituted me his commissary for this Archdeaconry, and the other Archdeacons for their's respectively; and so devolved everything upon us, reserving only the power of interfering when he pleases; and that before any definitive sentence shall be passed, reference shall be made to him. Had the former Bishops done this, they might both, perhaps, have been alive still; and had not the present Bishop their fate before him, he might not have thought of such a measure; and if there be a real necessity for it, as to a considerable extent there is, there should be more Indian Bishops."

This deputing of the administration of a portion of the diocese to the Archdeacon, necessarily increased his occupations; yet his correspondence intimates that he neither declined to perform ordinary clerical duty as occasion served, nor to attend to affairs of missions. Scarcely a month however had elapsed, ere increased illness obliged the Bishop to return to Calcutta; and so seriously unwell was he on reaching that place, that it was not considered advisable for him to land. Respecting the Bishop's state of health, Archdeacon Corrie writes,

TO MR. SHERER.

" Calcutta, August 8, 1828.

" Bishop James has been, and now is, at death's door, from liver complaint. He was affected with it in England, and this climate has excited the disease, almost to death, if indeed he survive. He has sent in his resignation of the

bishoprick, and is gone to New Anchorage to embark on board the *Huntley*, for Penang. He told me that his plan is, to stay awhile at Penang, and go from thence to Bombay, and, if possible, to New South Wales, and so to England. Thus we are again without a Bishop, although he will be nominally so, whilst he remains within the Company's territories."

With reference to missions, the Archdeacon adds:—

"A blessing is vouchsafed to Deerr's labours, beyond most. He has lately baptized eleven persons, viz. five at Burdwar, and six at Culna. Our Report exhibits sixty added to the Church; and since May 1st, fifteen more. Simon, one of my school-boys, has resigned a salary of eighty rupees a month, to engage (unsolicited) in Missionary work. Thus, among many discouragements the gospel grows among us."

During the ensuing month the Archdeacon had occasion to visit some of the stations on the river; and observes in a memorandum: dated

"Fultah, Sep. 18, 1828.

"By unexpected circumstances I find myself here, just twenty-two years since passing a day here on my [first] arrival in India. How altered for the worse is this place! How many changes have I seen since then! How altered in contrast, are my circumstances! A stranger then, wandering, friendless, and in my own apprehension, poor; for I understood in England, my salary would be three hundred pounds a year, and was warned that it would supply no superfluities. Though this was a mistake as to sterling amount, and there was something, I apprehend, of a pious fraud used, to prevent my taking the appointment from temporal motives;—though I have enjoyed much beyond what was then contemplated by friends or myself, yet I am still poor; though, blessed be God, neither friendless, nor with-

out a certain object in life. When I say poor, I mean in worldly reckoning, for I am rich, in not caring for riches. I have long seen that they add neither to personal worth, nor public usefulness; except as used with a single eye, to the grace and goodness of God in granting them. As to objects, I now see what is practicable, in reference to the spread of the gospel in the land, which I was utterly ignorant of when I came here in 1806; and what reason for thanksgiving to God is there, that times and circumstances are so much more favourable now! Then all was untried and uncertain to a great degree; now the work of Missions, is better understood; success has been in many instances granted to it, and the duty and probability of success of the work made, in a considerable degree, manifest."

At the time the foregoing remarks were penned, the Church in India had been again deprived of her chief pastor, by death; although the intelligence of Bishop James' decease did not reach Calcutta until the 17th of Oct. In apprising Mrs. Corrie of that mournful event, and of his preaching the Bishop's funeral sermon, in the cathedral on Sunday morning, Oct. 19, the Archdeacon writes:—

"I took for a text Job xxx. 23, ["I know that thou wilt bring me to death, and to the house appointed for all living."] I offered—

"I. Some reflections on our situation in the world. As rational creatures, we are subject to a law which we have broken, in consequence of which death reigns. But a reprieve is proclaimed, and an offer of escape from the second death made by Jesus Christ.

"II. Christianity can render the prospect of death and the grave, comfortable—'a house,' 'a home.'

“ III. But it is by self-application that it does so ; “ *I know* that thou wilt bring me to death.”

“ IV. And by a determination to live under the influence of the self-application. “ *I know,*” is experimental, not mere theory.

“ Application, 1st. Let every instance of mortality around us, lead us to set our house in order ; thus we shall be growing in capacity for the enjoyments and employments of heaven. Nor can our conduct, in this respect, fail to have a powerful influence on our general character, as members of society. He who thinks not of death, and of preparation for it, cannot set an example of religious living to others. He who wilfully postpones the subject, will shun solitude ; the concerns of a future state will be, as much as possible, kept out of sight, and temporal considerations will be all in all.

“ Finally, with reference to the occasion of my appearing in this place to-day, to men who live not under the impression of death and the grave, the removal of one after another, of the chief pastors of the Church, will appear in no other light, than the removal of secular persons. The improvement in the religious condition of our own community being suspended, and the consequent influence such improvements might have had on the immortal interests of the natives, among whom we dwell, being interrupted, and to a considerable extent postponed,—these will not enter into the consideration of those, who value not Christianity as the only ground of a sinner’s hope ; the only guide of his judgment and practice. How many of our countrymen now proceeding in an irreligious course, might, by the example, and the exertion of great attainments put forth in the service of religion, aided by the influence of high station, have been turned to a life of righteousness ! How many of the youth, among our countrymen at our stations, exposed to every wind of temptation, with scarcely any controlling influence, might by such exertions, and such influence, have been saved from premature death, and rendered heirs of

everlasting life ! These and similar considerations, will not enter into the calculations of men who live only for the present world. True Christians, however, whilst they sympathise with bereaved relations and friends, mourn chiefly the loss of the immortal interest of mankind, involved in these, seemingly premature, bereavements. They will pray that surviving ministers may be enabled to redouble their diligence and zeal ; as their work is no less, and their disadvantages greater. They will pray that the Lord of the harvest may send suitable labourers into the great and important field of labour ; and then, whatever may be the result as to others, our own enjoyments will be heightened, by conscious attention to the duties which present circumstances call us to ; and we shall be kept in patient continuance in well doing ; waiting for that glory, honour, and immortality, which the Lord, the righteous judge, will give to all who love his appearing."

By the premature death of Bishop James, the administration of the diocese of Calcutta devolved for the second time on Archdeacon Corrie ; and it could scarcely be supposed, but that the increased demands on his time which these changes brought with them, would to some extent debar him from corresponding so frequently with his friends, as he might formerly have been able to do. We find him, therefore, now observing to his valued friend, the

REV. J. BUCKWORTH.

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"Among the causes of my not writing to you, one is, that much of what I write home is published, so that you know

generally what I am about. This circumstance, also, has contributed to the difficulty I often find in writing to friends. The publication of my letters has at times occasioned me great uneasiness, chiefly on my own account. You cannot but know how little qualified I am for the public sphere unto which I have been called. You know, also, how little in early life I intended it; and, I can truly say, I have never desired it, and now greatly wish for the shade, my proper place. Another cause of my unfrequent correspondence is, the wearisome, inward conflict I endure, with little or no intermission. I travel, indeed, heavily on the heavenly way. Few, I think, can be burdened as I am with the body of sin and death. My views of the plan of salvation have been clear, I apprehend, from the early part of my course; and I may thank you, in no small degree for this; but every now and then, the evil of my heart breaks out, as it were, more inveterately than ever, and I seem ready to perish. The text of the first sermon you preached at Stoke, is my stronghold at this time, Psalm xxv. 11, "For thy name's sake, O Lord, pardon my iniquity; for it is great." It needs infinite mercy, and infinite merit; and *both* are manifested in Christ Jesus. . . . These interruptions, and the differences which have arisen amongst the religious public with you, make me fear the latter day glory is not to be revealed so soon as once was generally apprehended. I see no reason to differ from Scott's general view of Scripture truth; but I observe most of those at home, who contend so strenuously for the personal reign [of Christ,] and those here, who have been most dissatisfied with Missionary matters, are high doctrinal men. Well, the counsel of the Lord shall stand. His hand goes not forth even now in vain: where humble men persevere in setting forth the Saviour, as the sinner's only hope, some are drawn to Him. Souls are added to the Church frequently, at almost every Missionary station; and the Word of God is taking root, up and down this part of India. Three remarkable instances

have lately come to light, of individuals far removed from each other, in the upper parts of the Presidency, receiving incidentally the New Testament [translated,] taking it home, and, after understanding the blessed contents, calling their friends and neighbours, to hear the Scriptures read. In one case, the man was murdered; though it is thought for his wealth, rather than in a way of persecution. In another case, the man was obliged through persecution to flee from his native place, and in the third case, as a brother of some influence in the place, has taken a decided part in favour of the gospel; it is hoped more good will result to the neighbourhood. But the labourers are very, very few; and if larger salaries are [not] to be given to Missionaries, the number must diminish rather than increase. It seems as if we must labour more, to raise up labourers on the spot. This has always been an object with me; but I have had but little success. Now, indeed, some young men, born in this country, are coming forward to offer themselves for Missionary work. The characters of such, in a natural point of view, are almost always less robust than that of Englishmen. Their bodies are generally feebler, and the mind seems to partake of the same. They, however, assimilate more to the natives; seem to bear with their feebleness of character, and meet the case of the unconverted with more readiness than Englishmen can do, from the entirely different channel in which their ideas flow. It is, perhaps, never intended that the Indian should equal the European in energy; and we must be content with things as the God of nature intended them. My attachment to the country increases, as my acquaintance with the people, and, also, the language, becomes more familiar. I must mention, that during the last year, and with the help of competent assistants, I have translated and have printed a complete copy of the Book of Common Prayer. Every letter and tittle of the Prayer-Book is now clothed in the Hindoostanee

language, and will become increasingly useful, as the borders of our Zion become enlarged.”*

At the beginning of November 1828, Archdeacon Corrie set out to visit the Upper Provinces of Bengal. A Journal of his proceedings is contained in his correspondence with his wife.† Thus he writes from

“Burdwan, Nov. 8, 1828.

“I yesterday, at half past ten o’clock, went to Bogbonar : Candy and Hammond went with me. I felt relieved on getting away from Calcutta. At twelve the tide turned. I had a long look at our sweet Cossipore abode. The Ganges is unusually full this season, so that by the time I reached Serampore, the tide turned again. I stopped therefore at Marshman’s, where Mrs. J. Marshman gave me a kind welcome.

“Bearers being procured, I set off soon after four o’clock, for Chinsurah ; but it being Kalee-poojah, they were tipsy. At first, they shouted and joked ; afterwards, getting tired, they quarrelled, and scolded, and, amidst deafening noise, I did not get to Herklot’s till 8 o’clock. . . . I set off for Burdwan, where I arrived before ten this morning. Deerr

* It may here be mentioned that the Creed of St. Athanasius, as translated in this Prayer-book, so attracted the attention of the learned Mahomedans, and the demand to possess it became consequently so great, that Archdeacon Corrie was induced to have several hundred copies of it struck off for separate circulation. One of those persons, on applying for a copy of the Creed, observed, “Now we know what you Christians believe.” The Archdeacon on relating this circumstance stated, also, that nothing could exceed the bitter enmity against the doctrine of Christ, which the exposition of divine truth contained in that Creed, seemed to stir up in the Mahomedan heart.

† Many particulars connected with this Journey, and not contained in the following pages, may be seen in the *Missionary Register* for 1829.

and his family are well. They have two fine children, a boy, and a girl, very like each other, and the picture of health. My mind is kept in a measure of peace. I have begun the book of Joshua, for travelling reading. I trust Joshua's God is with me; and that I go on my way according to His will.

"Sunday, 9th. This has been a day of mixed feeling. In the morning, I met the native Christians at family worship. There were twenty-two present. There are two sick, and three absent, making twenty-seven adults, besides children. A converted Brahmin read 1 Cor. xi. ; and Deerr interpreted what observations I wished to make to them, on the Lord's Supper. They seemed to understand. Something also was said to the women, on the honour conferred on them by the gospel, in restoring them to their original state, as the helpmeet of man, and fellow-servants of the Lord. They seemed to understand, and were very attentive. At ten o'clock, Divine service in English; about fifteen present. Knowing that the Bengalee worship was waiting, I did not prolong the English service beyond half-past eleven—got back to the Mission-house quarter before twelve o'clock; but the [Bengalee] worship did not commence till half-past. After a selection from the morning prayer, and a hymn, Deerr preached on the institution of the Lord's Supper. I found that three men and two women had not been instructed with reference to the Sacrament, and at my desire they withdrew. The Lord's Supper was then administered to ten men and six women; I read the prayer of consecration in English." I then pronounced the words in Bengalee, which I had written down in Roman characters; and gave the bread, and Deerr the wine. The whole went off, I trust, in an edifying manner; and, on the whole, thankfulness prevailed. . . . One end of my coming was, by this means to try some, and promote the edification of others. It is found that being baptized merely, does not prevent return to caste: partaking of the Lord's Supper does. In conse-

quence, one tried to evade putting the bread into his mouth; and another, on drinking of the cup, nodded slyly to another, as much as to say (in my interpretation of his look and manner) 'We are caught.' This is sad: but some are sincere beyond all doubt; and, I may be mistaken in my judgment of others. Mrs. Deerr and her sister say of the women, that their carelessness (as it appears to me) is merely their shyness at the appearance of a stranger. One thing was very pleasing, they were almost all well-looking people; clean, and nicely dressed—and gave me the impression of being the better sort. The two I have mentioned as sick, are a young Brahmin and his wife. He is upwards of six feet high, with quite the erect, independent look and manner of the Brahmin—He is of the highest caste. One uncle is Treasurer to the Commercial Bank; and a cousin is the Dewan * of the Burdwan Rajah, at one of his Purgunahs.† Notwithstanding the favourable appearances here, it would be easy for an unfeeling man to break up the work; and render what is doing, matter of worldly scorn. The English around are too careless to take notice of what is doing; and too ignorant of the ways of the people among whom they dwell, to judge rightly. I have always been averse to exciting too much attention in them to missionary work, knowing how easily an ungodly man might turn it all into ridicule. But from my inmost soul, I rejoice even in these very imperfect beginnings—I am sure they are the beginning of better days.

"Nov. 20th. I am now within four coss [eight miles] of Benares, on the Calcutta side of the Ganges, waiting for bearers, who ought to have been waiting for me. You are made acquainted with my intention of visiting the missions here. I wrote to you from Burdwan on the twelfth. On that day I went to Bancorah, and had a rainy and very tiresome journey on account of the broken road. I received

* Chief Minister or agent.

† A large division or district of land.

great kindness from Dr. and Mrs. Clarke—Dr. C. laid my *dawk*, so as to admit of my resting every night at one of the stageing bungalows, and I am, thus far, rather refreshed than otherwise by the journey. I am glad to have travelled this road; for after having traversed in all directions the valley of the Ganges, I had no idea of the varied scenery which borders on it; on the west side, as well as the east. About one hundred miles from Calcutta, at Bancorah, the ground begins to rise: the range of hills we saw at Cuttack, runs on the left hand (going upwards); and you proceed through an uneven surface of country, (the scenery a good deal like the Dhoon,) ascending for a hundred miles more. Then a table-land commences, of nearly another hundred miles, but abounding in ups and downs; and presenting, at different points, views such as we saw in the Himalahs; only by no means on so grand a scale. . . . At about three hundred miles from Calcutta, steep ghauts occur; and by degrees, the traveller gets to the plains you know so well.

“Nov. 22, 1828. I arrived about twelve o’clock on the 20th at Secrole. On the way from a large ghaut, where I crossed the river, a new, tall steeple, pointing to the skies, attracted my eager eyes, as I approached Secrole. You cannot conceive what a picture the Church is now become. The inside enlarged by the removal of the internal wall, to the north, and the south; and the verandah inclosed. A new pulpit and reading-desk of really exquisite workmanship; and the front of the organ-gallery of the same; executed, as the whole has been, under Mr. J. P. Prinsep’s immediate eye. A well-proportioned stone font, placed near the west entrance; and the whole arranged with real taste and propriety. I could fill sheets with all I see and hear. I will only now add, that the state of this station affords a striking comment on the sin of despising the day of small things. I used to come, first to Wheatley’s back parlour, and meet a few writers and artillery men. We then got an unoccupied house, and all the station assem-

bled ; but next week, an alarm was taken : ‘The discontented would take advantage of our assembling, and fall upon us, and cut off all the English together.’ General M. would no more allow the artillery-men to attend. Thomas B. declared he would not again venture into such a ruinous dwelling ; but strange to say the house is yet standing. We then assembled in S’s. house, every third Sunday : and after two more years, I ventured to circulate a proposal for building a place of worship, out of which, by remarkable progress as you know, has sprung the present commodious and really elegant structure. The new Missionaries are not arrived here yet ; nor likely to be here for ten days to come.”

“Chunar, Nov. 29. To my great joy, the church is substantially repaired, looks better than ever, and is likely to stand a century. I yesterday had evening service : the Church was full ; not less than two hundred and fifty people, including three officers and their families, of the Regulars. Last Sunday I had service twice at Secrole. P. was here. To-morrow I purpose having service twice here. This will testify of my strength ; for indeed, not being, by my situation, called to it, I would not attempt so much, if I suffered from it.”

“Benares, Dec..6th. 1828. Crauford, Wilkinson, Bowley, Eteson, and Frend have arrived ; who, together with Proby, make seven Padres : and to-day Mr. Adams, of the London Society, and Mr. Robertson, of the same, came in. We commenced soon after ten o’clock, and continued till after two. We discussed the signs of the times, with reference to the spread of the gospel among Europeans and Natives in India. The utility of schools where boys leave early, and the evidences required in adults, in order to baptism. Each spoke in turn, and, on the whole, order was kept ; and all seemed gratified. It was admitted, that the progress of the gospel advances. Many instances were adduced of its gaining a hold on the native public. One man, eighteen coss from Allahabad, heard the gospel from

a Missionary; and received a copy of the New Testament. He read it at home to his family; his neighbours also came to hear, till the usual effects began to appear; some siding with him, others opposing. Lately he came to Mr. Crauford, to know what he must do. A Fakeer received a gospel, and sent it to his village in Goruckpore district. His brother, a Thannadar,* had, also, received a gospel from Mr. Wilkinson. The two brothers now unite in reading the Gospel, and collect their neighbours to hear. The raising up of native teachers was also adduced: and the power of Divine truth, in rendering aged Hindoos active and industrious in spreading the knowledge of the gospel, instanced in several cases. Schools were admitted to be of incalculable value; especially as rendering the visits of the Missionary welcome to the adults of a village; and, it may be hoped, in preoccupying the mind with some degree of useful knowledge; though, as yet, no direct instances of conversion have come to light in the schools. It was agreed, that repentance towards God, and faith in the Lord Jesus Christ, should be required in candidates for baptism: but it was also agreed, that the fruits of these would appear in vast variety, and be differently judged of by Missionaries; so that no one should judge another in the admission of converts. In the evening, I preached in the Church from John xvii. 20, 21. "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me."

"December 12th. Yesterday we passed at the mission bungalow. Mr. E. from Ghazeeppoor also joined us. So that there were eight padres. The forenoon was passed as the day before. We discussed the influence the personal character of a Minister is likely to have on his office; and agreed to some resolutions on a prayer-union, as formerly

* A kind of police-officer.

set on foot by Mr. Brown. This may prove a blessing to others also. At dinner, much discussion arose about recording conversations with natives on religious points; and the general opinion was favourable to its utility. I was asked to print my sermon, preached on Wednesday evening. If I see any prospect of usefulness, I may do so.”*

“Dec. 13th, 1828. This evening, I have experienced the greatest pleasure in Hindoostanee worship, I can remember ever to have done. About sun-set, I rode into the Bazaar, and saw a crowd; and on approaching, I found the missionaries with Tryloke, raised on the steps of a door; T. arguing with great seriousness, and perfect calmness of manner, and the people listening attentively. There had been levity, it seems, displayed by some of the crowd before I came; but they were then all serious; and T’s manner and appearance were very patriarchal. I was much solemnized by the scene: we then adjourned to the preaching-house. Charles prayed and read our Lord’s discourse with the woman of Samaria, with a comment, adding also some appropriate remarks of his own, and ended with prayer. Kewal Messceh, then, commenced a hymn, in Hindoostanee; and a few joined him. The measure also was Hindoostanee. The words, and his correct manner, affected me much; and arrested the attention of many of the hearers. It was to the effect of “O Jesu, Saviour, God, shew mercy;” and then instanced several proofs of his power; and the last verse was an exhortation to trust in that mercy, as the only safe way of salvation. Tryloke then read a sermon on, “There is joy in heaven over one sinner that repenteth.” He read with animation, but towards the conclusion of his prayer, his earnestness for his neighbours, and especially for his own family, was very affecting. He seemed to wrestle for a blessing upon them. Doubtless these are the fruits of the Spirit; and God’s presence is evidently with them.”

* It does not appear that the Sermon was ever printed.

" Sunday evening, 14th. This forenoon, a full church at English service. At three o'clock, p. m., Mr. Frend read prayers in Hindoostanee, with wonderful propriety, considering the short time he has been in the country. His pronunciation is distinct, and he would be perfectly understood, though some words were imperfectly expressed. After prayers, three adult converts from Hindooism were baptized by Mr Bowley. The mother of one of them came in an agony to church, and also his brother; but he refused to forego his purpose. After church, the poor woman seemed more resigned, saying, 'her son was old enough to judge for himself; and she did not know what might have moved him to the step.' The family live near the church. Another was a teacher of a school; the third was brought to the faith of Christ by means of an Indigo planter, and sent hither for baptism. He gave his mala* to Mr. Eteson, saying, it was once his treasure, 'but now,' said he, 'these are my treasures;' referring to a Hindoostanee Prayer-book and New Testament he had under his arm. After the baptisms, Mr. Wilkinson preached in Hindoostanee, on the baptism of the Eunuch. I could not but be very thankful for the means of instruction thus supplied. I felt how much better the people of this place were off, in respect of means of grace, than when I resided here; and, I think, I was, from my heart, content to sink in the scale; and that these devoted servants of Christ should become in every way more useful, and as ministers, more honourable; and may an abundant blessing follow the instructions afforded here this day!"

" Dec. 25th, 1828. This day has been a day of thanksgiving. At church, I preached, and administered the Sacrament of the Supper, with Proby. Thirty-eight attended the Lord's Supper, of the English congregation; and I found Mr. Eteson had above twenty communicants, at the Hindoostanee Chapel. P. is, at times, all gloom, as if this

* Rosary or string of beads.

were a day of vengeance for Benares ; and the people were filling up their measure of wrath. I maintain, that he would be of an opposite opinion, could he have seen the place twenty-three years ago. I am much importuned to go to Goruckpore ; and propose leaving this to-morrow night, by *dawk*, for that quarter. I go only five stages by bearers ; and then expect to find a buggy the rest of the way. You will conclude, that at times, I feel anxious about who may be the next Bishop ; and you will, I know, give me the earliest intelligence you can. The two young men last arrived promise well ; and at times, I am ready to think that means for forwarding the kingdom of Christ are rising up around, which may render my services of little consequence, and then, I should think, I had better withdraw. But who shall reckon on to-morrow ? May we labour for the things which are eternal ; and whether in India or England, we shall have the presence of the Saviour to support and comfort us ! ”

“ Goruckpore, Dec. 29, 1828. On Sunday I preached twice for Mr. E. In the morning, the singers sang a psalm-tune I do not recollect to have heard since I left Colsterworth. It reminded me strongly of early days. . . . The band-master was clerk : and is a man of real piety, and more than common propriety of manners. The singing is well conducted there. A new church is building, on a plan supplied by Bishop Heber ; but the drain of money, caused by the Burmese war, has caused all matters which require money, to go on very slowly, ever since. At nine o'clock in the evening, I left Mr. E. and came on in a palanquin towards this place. Through the kindness of Mr. Bird and Mr. Wilkinson, I had five relays of horses, and a buggy waiting on the road : so by seven in the morning I mounted the gig. On the bank of the Ganges, I found Mr. Bird in a tent, waiting for me, with breakfast ready. We made a comfortable meal, and afterwards drove me through a country, finely cultivated, to Goruckpore ; where we ar-

rived just after sun-set. This district has been reclaimed from the forest nearly, since the English gained possession; and a quantity of the forest-trees remain, in scattered clumps, which give a rich appearance to the country. It is in sight, too, of the perpetual snows; and is seldom scorched as the plain of the Ganges is. R. B. has a house of the best style of the Moffusil,* surrounded with quite a park."

"Tuesday, 30th. After breakfast, I set out to explore the mission-premises here; and was much gratified indeed with the general appearance. First, came the Christian houses, situated close to the town; with a field of about three acres in cultivation before them, towards the high road. On the north side of this field stands the seminary, as it is called. A pukka † building, with two lower rooms at the north end; and over them one sleeping room. The whole verandahed all round, with tasty pillars, in front of the dwelling part. This forms a most comfortable abode for a single man. In this will dwell a country lad, named Raphael, whom I brought up from Calcutta. He seems to have received religious benefit from Crauford's Friday evening catechizing, at the old Church room; and is mentioned in the last Report of the Church Missionary Committee, as a missionary student. He came over here with Wilkinson, from Benares; and you will be glad to hear that both W. and R. B. are favourably impressed with what they have as yet seen of him. Next to the seminary, eastward, across the road, is the Church, at present levelled with the ground. The last year here was unusually rainy. The earth became so saturated with rain, that all the wells were running over; and the sandy soil becoming thus impregnated with moisture, the foundations of the Church gave way. R. B. with his usual decision, pulled it all down; and is now employed in rebuilding it on piles, and on a broader foundation; intending, also, a less ponderous roof.

* Out-stations.

† Brick.

Behind the Church, eastward, is the parsonage; a very pretty and commodious building. It consists of a lower room to the west, and one of similar dimensions to the east; with two rooms on each side; a verandah all round, and corner rooms to each side: a complete Indian dwelling, outhouses in abundance; and a fine garden, kept up by the prisoners sentenced to hard labour. The whole extent of ground is about twelve acres; which is made over to the Mission, including the site of the Church. I must not forget to mention a nice building, nearly finished, intended for christian girls: and called, in joke, 'the nursery.' Sarah Bowley was to have come here, to take charge of it, but this plan is suspended, owing to the departure of Dr. and Mrs. Clarke. Perhaps Bowley and his daughter will come here, for the hot season; and then the plan will proceed. All these temporal advantages, the Mission owes to Mr. B; and it is a matter of thankfulness that he has notice of being appointed Commissioner here, on the new system; and will now, (if spared) in all probability, continue here several years.

" You will now have some idea of the external state of this place; but cannot adequately conceive of the beauty of the situation of this part of India. But now for the better part. On my going into the Mission-house, all the Christians collected, old and young; and the room was filled. I could not speak to them all at once, and so proposed a hymn. We sang the thirty-fourth of Bowley's Hindoostanee translation, and then some from Betteah were introduced, the children of persons who had received copies of the Gospels from me at Chunar, and which are kept now as relics.. Raphael, one of my school-boys, is major-domo of the christian settlement; and shewed it to me with great glce. The aged Zemindar, and several converts from Islam, conversed for some time; and two or three Hindoo devotees sat 'clothed' beside us, 'and in their right mind.' On coming away, I saw one of these talking with great

earnestness to a fat Fakeer, covered with ashes ; he seemed to be repeating Scripture to him, but I did not stay to hear, lest I should put an end to the discourse.

“ Wednesday, 31st. This morning at eight o'clock, I assembled with the Christians at morning prayer in the school-room. Forty-three were present ; of whom about ten or twelve were boys, of ten or twelve years of age or under ; the remainder adults, male and female. The morning Psalms were read, in alternate verses, in Hindoostanee. The third of St. Matthew was then read, and the latter part commented on by Mr. W. ; a hymn was first sung, I should have said, and all concluded with prayer, by Mr. W. Thus the word of God grows and increases. About two, P. M. I went again to the Mission-house, and read the second Homily, and part of the third, with the Zemindar, and an intelligent young convert from Islam and a few others. They entered into the subject earnestly, and much conversation arose out of different parts of the reading.

“ January 1st. 1829. I, this morning, went on the top of the house before sun-rise, and had a sight of a peak of the snowy mountains. It brought strongly to my mind Masoree Tabea, and the happy days we passed there in 1825 : my heart yearned after our sweet children, and I tried to pray for them, that this may prove a happy year to them, and that through all eternity we may rejoice together. We had a New-year's day service, with the native Christians ; it was to me, and I believe to several of them, an interesting service ; I spoke to them on life as a journey. I am almost constantly with you in spirit ; and associate you in all my poor prayers, for mercy, and blessing. To-day news have arrived here of various movements, seemingly propitious. May divine grace accompany them to those concerned ; and they cannot fail to prove so !

“ 17th. I have told you of all the people I met with, up to Monghyr. On the 14th, I got to Boglipore, and walked to the cantonments of His Majesty's 3rd Regiment, now sta-

tioned there. They are on the Calcutta side of the old station, and the distance is considerable. I was rather heated, and could only leave word with a serjeant, that I would come up next morning to the school-house. After a while, the school-master came to my boat, a pious young man who received the knowledge of the truth under a Chaplain in New South Wales. He has been the means of drawing eight others to join in a religious society, and seems an estimable character. Next morning, at nine o'clock, I went up and found the commanding officer, Colonel C., at the mess-room; and five children with parents and sponsors assembled. The Colonel went with me to the school, where I catechised the Protestant children, and gave each a little book. He then went with me to the hospital, where I read prayers; and exhorted the convalescent, about twenty or thirty in number. The Colonel then took me, in his gig, to his bungalow, and introduced me to his wife, and a grown-up daughter. There was a little son also, who seemed greatly pleased with a book I gave him. I was much pressed to stay and dine with the mess, but I had accomplished what seemed in my power, and declined the civility. I gave a good many of the tracts and religious books I mentioned, as having been brought out for me by Mr. Eteson, to the schoolmaster for distribution.

"Jan. 22nd. I am near Cutwa. It had been my intention to go over to Maldah, from below Chandree; but unexpectedly this river is still open; and the Manjee* said, it would make five days difference, as to the length of the journey; beside the delay of going over to Maldah: and I have been long enough absent from Calcutta, at this time. I hear, also, that the Governor General is about Maldah, shooting; so that I should have had little comfort in the visit. At Berhampore, I called on the D's, Mr. Hill, and the new Chaplain, Mr. Wintle; but remained only about three hours: there seemed nothing to detain me. I am

* Steersman.

expecting to see the V's., this evening, or early to-morrow, at Krishnagur, to call at Culna, and perhaps meet Mr. Deerr, and inspect the schools. . . My recreation is drawing to a close, for the present, for Calcutta has never been a residence of my choice. On the whole, my journey has yielded all the pleasure I expected. I have kept free from colds, and have reaped all the benefit of the change and variety. . . I have met with kindness everywhere; and seen much of a religious nature, to encourage. From long acquaintance with the natives, I have also derived amusement, beyond any other time, from observing their innocent sports. But alas! their language, even when in sport, is sadly corrupt. However, I see more and more, how little those who do not mix familiarly with them can know them. Their whole conduct may be construed either seriously, or as in joke, if necessity oblige them to conceal their real meaning. Christian knowledge is doubtless gaining ground, wherever Missionaries dwell. At Monghyr, Mr. M. told me that many natives now come to hear the word regularly. Mr. Hill, at Berhampore, told me the same. The interruption they used to meet with seldom occurs; and many listen attentively to the end of a discourse, instead of going out and in, as formerly. Still, it is but 'the day of small things;' and, respecting the general population, but a very few come under the 'joyful sound.'—I heard, at Monghyr, of a wealthy farmer, as you would say in England, near Sheergotty, who received a Hindoostance New Testament, from Mr. Bowley, in one of his journies back from Calcutta. The man read it to his neighbours also; and other Missionaries, who have since met with him, were delighted with the love he shewed for the truth. This man has lately been murdered; it is thought, on account of valuable ornaments he wore; but the particulars are not known. These incidental occurrences shew the value of itinerant labourers."

CHAPTER XVII.

GOVERNMENT RETRENCHMENTS—PLAN FOR A COLLEGE—DEATH OF MR. THOMASON—ABOLITION OF SUTTEE—ARRIVAL OF BISHOP TURNER.

It was on the 30th of January, 1829, that the Archdeacon arrived at Calcutta from his visitation of the Upper Provinces. He found some of his friends preparing to leave India; and others suffering from the effects of climate. Among the latter, was Mr. Thomason, who had been returned to India only a few months, but whose health had altogether given way. With reference to such changes as were thus going on around him, the Archdeacon writes

TO MR. SHERER.

“ March 10, 1829.

“ I cannot at present see it my duty to prepare for leaving India. It is not, as you justly say, a country to grow old in, but my health is wonderfully renewed, and the work of missions, instead of becoming plainer, is daily becoming more difficult. It would appear that ease makes men more

fastidious, yet the work does prosper. Piety does, however, appear now to be more requisite here than in New Zealand, as you well know that men of mere worldly principles can scarcely bring themselves to believe, that the natives of this country need conversion. A person of these principles going forth as a Missionary, therefore sits quietly down among the people, and if he superintend a school or two, thinks he does all that is practicable.

“ Conjecture tires as to who may be our next Bishop, but I think we might have learned from the past, to ‘ cease from man.’ ”

Then with reference to the measures which had, about that time, been adopted, for the purpose of revising and curtailing the whole expenditure of the three Presidencies of India, the Archdeacon adds :—

“ All here are in amazement at the turning of all things upside down, in the service ; and know not what to expect. It is concluded that something is in view with reference to the renewal of the charter,—but what, no one can conjecture.

“ As yet, we see not in ‘ the powers that be ’ anything more favourable to true religion, than formerly. Education is encouraged, as it has been for some years past ; but, as formerly, entirely from private funds. No hope of aid from government is held out. The only favourable symptom that I am aware of, is, that Mr. W. B. is to become a member of the Committee of Public Education. He has had experience of the ease with which Christian instruction can be imparted ; and will do all he can to improve the present system.”

Soon after the date of this letter, the Archdeacon again alludes to the state of public affairs in a letter

TO HIS BROTHER.

“ At present there is great uneasiness throughout every part of the community. The whole system of civil administration in the upper branches, is changed, and the most lucrative appointments cut off. The same duties are performed by the same men in another manner, and on reduced emoluments. The army has been reduced two companies in each Regiment, by which a crowd of young men are made supernumeraries; and the pay at some places is reduced, which it is thought is only a prelude to its being reduced generally. Among the natives great alarm has been occasioned by an enquiry set on foot respecting all *lakhrage* lands, not hitherto rated in the Government books. These consist of religious endowments and lands granted by former Governments for services done to the state. These, in some cases, have been resumed, and no holder of such estate is certain of retaining it. In the public offices many clerks have been dismissed, and by the civil arrangements above alluded to, very many are thrown out of employment. So that no one of any class or condition is satisfied; and some parts of the army are all but in a state of mutiny. The most sober-minded I know of, think the making all these changes together, injudicious. The necessity of economy is the reason assigned for all this, but surely the splendid entertainments given by the Court of Directors in London, look not much like a necessity for taking from the mere subsistence of subaltern officers. I try to be silent and to wait the end. Certainly the personal character of our rulers seemed to [promise] us brighter prospects as to the encouragement to be afforded to Christian plans and improvement. But no—they give liberally of their own substance to Societies, but not a rupee, or a smile of approbation must

come from Government; so that the "system of Mendicancy" must continue some time longer."

With reference to the same subject, the Arch-deacon writes :—

TO MR. SHERER.

" Aug. 16, 1829.

" A thirst for learning English has discovered itself all over the country; which no doubt, looks hopefully, as to improvement. It is dispiriting, however, that we have so few Missionaries, and next, that the Government shut their eyes more obstinately than ever against every thing in the shape of Christian knowledge. In answer to an application for aid to a school at Meerut, in which Mahomedans, Hindoos and Christians are taught together, it was said, that it would not be right to appropriate funds intended for native education to instruct children of Europeans, i. e. Indo-Britons. And I have been applied to for an opinion about the removal of the Chaplain from Howrah, it not being right, Government thinks, to supply from funds raised from natives, a religious establishment for Europeans, except for the Company's servants. I am endeavouring, with no little anxiety, you will suppose, to combat this view of things, and have been much assisted in the matter by W. B. who is a near neighbour. I wish you were nearer London, to speak a word to some of your old friends, now in the Direction, to get a distinct recognition of the right of native Christians, including country-born, to a share in the public measures for the improvement of the country. I have written to P. and shall write to Mr. A. to ask it, as he may, of Lord E. and the Board of Control. I am hopeless, yet the abstract right of the claim might gain a hearing where personal interest is

out of the way ; and the Government has always acted on the principle that the country-born should share."

Yet this settled determination on the part of the Indian Government, to leave Christianity and Christian education to shift for themselves, had not the effect of slackening Archdeacon Corrie's exertions to secure by private aid, some of those advantages for the Christian population, which he had solicited in vain from public resources. Two months anterior to the date of the foregoing letter, he had put into circulation in Calcutta, the outline of a plan for establishing in that city an Institution, which should aim at promoting the interests of true religion in connection with large and liberal education.

In forwarding a copy of this outline, he writes :—

TO HIS BROTHER.

" Calcutta, August 19, 1829.

" By the enclosed, you will see what has been occupying me, in part, for some time. The class of Indo-Britons, or East-Indians, as they begin to call themselves, is increasing very fast. Besides the number in charity schools, there are not less than five hundred in boarding schools, in this place. Not above one hundred perhaps can pay, so as to remunerate the masters ; yet they are all descendants of gentlemen. Hitherto they have generally been idle, and dissipated ; possessing all the vices of both father and mother, without any of the redeeming points in either. You will conclude there have always been exceptions. But, within these fifteen years, a change has been going on ; and a great improve-

ment is becoming visible among that class. Yet they have hitherto had no bond of union, and stand separate from all established order. The Dissenters, being more on a level with them in most respects, and really exerting themselves for the improvement of this class, would gain the majority of them ere long. I hope, if we can bring the plan of the Prospectus to bear, we may succeed in establishing a connecting link between the Church of England, and these really Colonists. The lower branch, or a Grammar-school, is first to be attempted; about twenty thousand rupees are set down, in shares and donations; and with a like sum in addition, we shall be able to make a beginning. A master will be wanted from England. We could, I think give him £500 a year, and a house, worth here on the lowest scale £250 more; with a per-centage on any profits that might arise. We have a good deal to contend with: first, our Governor-general, to my great dismay, has all but avowed that the improvement of the Christian part of the Indian community is no part of his duty. Next, a most extensive forgery of Government-bonds has been discovered. Three hundred thousand pounds, it is said, is not the whole extent of it. Many who deal in the funds, find they have bought forged bonds; consequently it is not a good time for subscriptions. And last, not least, Liberalism prevails here too, as in England; and will neither do good itself, nor agree to any scheme proposed by others, if religion be included. But we must do what we can. O! my heart sickens at the proceedings of Parliament; and I feel resigned, at times, to give my bones to India, England being no longer the land of attraction it was. Another discouragement to the scheme inclosed is, that it has been declared to be opposed to Bishop's College; whereas it will prove a powerful auxiliary, by supplying youths whose abilities and dispositions have been tried as students, and candidates for Missionary work. I am just now, also, much occupied with a correspondence with Government, on the subject of sup-

plying religious instruction to Christians not in the immediate service of Government. I hold that they ought to be supplied. The correspondence, I expect, will be referred home. But who cares for religion in high places at home? and what can the Archbishop do, his office being so little set by?"

It remains now to subjoin an outline of the Archdeacon's views, respecting such a liberal education on Christian principles as, in his judgment, was calculated to meet the anomalies and exigencies of the several classes of British subjects in our vast Eastern empire. He proposed, then,

"That a College should be founded in Calcutta, in which, whilst the various branches of Literature and Science should be made the subjects of instruction, an essential part of the system should be, to imbue the minds of the youths with a knowledge of the Doctrines and Duties of Christianity.

"That this College should be, in every way, conformable to the United Church of England and Ireland. But as there are also many in this land who are not members of that Church, and who are at present completely excluded from the means of bestowing upon their children a liberal education, it was further proposed that persons of all persuasions should be permitted to attend the various classes in the projected seminary, under certain restrictions, but without such restraints as should go to interfere with their religious opinions.

"That in conducting the Institution, a liberal and enlarged course of education should be pursued, adapted to the respective attainments of the Students; the College to be divided into two departments,—a higher department for the elder, and a lower department for the younger students.

“ The system to comprise Religious and Moral instruction, Classical learning, History, Modern Languages, Mathematics, Natural Philosophy, Medicine and Surgery, Chemistry, Jurisprudence, and other branches, as time and circumstances might admit of and require.

“ The College to be open to the sons of native Gentlemen, as well as to all denominations of Christians; and to be divided into two sections, viz., one consisting of those who should conform in all respects with the regulations of the Institution, to be designated ‘ Members; ’ the other section to consist of those only, who might attend the classes for the purpose of receiving instruction.

“ The advantages of the Institution to be available for all Students; with the exception of some theological privileges, which unavoidably would have to be restricted to the ‘ Members ’ of the College: no student, not being a Member of the College, to be required to comply with any religious form [of worship], provided he submitted to the general system of education, pursued within its walls.

“ The benefit of attending any course of Lectures in the higher branches to be afforded to all who might be disposed to avail themselves of it, under the preceding and such other regulations as might be specified.

“ All students entering as ‘ Members, ’ of the College, to be required to conform in every respect, to the Doctrines, Usages and Forms of the United Church of England and Ireland; and Members of the College only to be received as resident students within its walls, and these to be subject to such rules of discipline, and to such an extent, as may thereafter be agreed and determined upon.”

The great principle however, which it was purposed to embody in the projected College was, that whilst in a Christian community every system of general education ought to comprise instruction in the

doctrines and duties of Christianity; and whilst, in the then existing state of society in India, to compel all students to comply with the forms of Christian worship, would be to defeat the object which it was conceived the Institution would effect, yet that in all education the WORD OF GOD ought to form an indispensable element. It was maintained by the Archdeacon that without this, the acquisition of other branches of knowledge could neither be conducive to the happiness of the individual, nor to the welfare of the state. It was, intended; also, that the College should expressly have in view the upholding of the ancient Institutions of England, and the inculcation of those doctrines and that discipline which were professedly held and taught by the Established Church. It was proposed, therefore, that none should be "members" of the College, who were not also members of the Church of England; and that these should, as a matter of course, be required to be present at Divine Service to be performed within the walls of the College, and to be instructed as Church-of-England-men.

It was whilst matters of such public importance engaged the attention of Archdeacon Corrie, that intelligence of the death of Mr. Thomason reached Calcutta. In noting that event the Archdeacon writes to Mr. Sherer:—

“ You will have heard of the Church’s loss in the death of Mr. Thomason. A blank is made not likely to be soon filled up. I preached a funeral Sermon last Sunday morning, (August 9), in his old pulpit, and did him what honour I could, but far beneath his worth.”

The Archdeacon had, also, now to encounter a bereavement which more nearly touched his natural affections. His father had died during the spring of 1829 ; and therefore, he writes

TO MR. SHERER.

“ August 27, 1829.

“ Yours of the 6th of May, with Henry’s note enclosed, came to hand yesterday afternoon. The black seal led me to forebode the event which the contents of the letter confirmed. His great age made such an event probable, and to be looked for ; and with the hope that we have that death to him was gain, we cannot complain, much less ‘ sorrow as those who have no hope.’ A great, great blank is, however, occasioned by my beloved Father’s removal ; and soon the elder branches of his family would be strangers to those around them on earth, but for the dear charges given to themselves.”

From his Journal (now so rarely kept) some insight into the Archdeacon’s private communings is obtained in the following memoranda :—

“ Sep. 11, 1829.

“ If spared to the 20th, I shall have been twenty-three years complete in India. Many things of late combine to

weigh down my spirits. The defection of Missionaries, and now of L. who though unwell, would not wish to stay if well. The inclination of Government, to withhold all aid from christian ministrations, even among Christians: beginning, at once, by withdrawing the Chaplain from Howrah. The death of my father;—and anxiety for my family, constitute a load of care. I am not constitutionally prone to despond; but neither can I throw off impressions as some can. The care therefore, of answering government, and providing for Howrah. . . whilst they have rendered me anxious, have, also, stirred me up to exertion. Yesterday in conversation with the Governor-general, I was enabled to speak freely, yet respectfully I hope, on the duties of Missionaries. I pointed out to him the different line of study, and reflection on Missionary callings, required from that of a Minister to instruct Christians; and the wrong done to the English societies and the English public, by employing Missionaries otherwise than as Missionaries: and appealed to him, that, notwithstanding the duty due to this Government, whether as an English gentleman he could wish the mother country to be burdened with the charge of the religious instruction of India? That, I was quite certain, that by providing for the support of Christian instruction, as occasions arose, (on a moderate scale) that this Government need not be burdened; and, at the same time, England would be relieved. He said with regard to Howrah, he would consider more of the matter."

" Sep. 19, 1829.

" In conversation with Sir Charles Grey,* on the subjects lately started by Government, respecting the duty, or otherwise, of applying revenues, derived from the natives of this country to the support of religious worship among Christian settlers, he said, the anomaly ought not to be applied to that one subject alone: it commenced in our

* Chief Justice.

taking upon us to govern the country at all. A people of strange tongue, and customs every way foreign to theirs, come, and sit down among the Hindoos, and make them pay for administering laws, to which they had been unused, and introduce usages abhorrent to their modes of thinking. Now, if we can do this in one respect, why not in another? And if in mere political and prudential matters, for their good, as we say, why not in respect to religion, which we hold to be the greatest of all good?"

It will be seen that the same important subject had been adverted to, in a letter, which in the prospect of the renewal of the East India Company's charter, the Archdeacon had recently addressed

TO THE ARCHBISHOP OF CANTERBURY.

"There are some circumstances in the state of ecclesiastical affairs here, which it seems desirable your Grace should be acquainted with before the renewal of the East India Company's Charter, with a view to their being put into some way of order at least, and settled by an acknowledged rule.

"1. It is not distinctly understood how the law of marriage stands in this country. It is acknowledged that the marriage acts have not had, and have not now, any force in this country; but Bishop Middleton held that this See, being attached to the Province of Canterbury by Act of Parliament or the Letters Patent, has become subject to the ecclesiastical law of England, which requires marriages to be celebrated by a Clergyman, and within Canonical hours. And this rule was generally adhered to till the late Bishop consented to an order of Government sanctioning marriages by public Functionaries, both civil and military; and directing them to be registered by the Registrar of the Archdeaconry:

and thus matters stand at present. Some of our first lawyers say, that marriage by a layman is to all purposes good; others say, only to some purposes; that it binds the parties, but confers no right of dower on the widow, or of inheritance on the offspring. It is of great importance that some declaration on the subject, by authority, should be set forth. I know that a good deal of anxiety is at times experienced by some who have been married by laymen; and several sons of men of rank and property are among the servants of this Government, who may eventually be deeply affected, should any irregularity be discovered in the present system. Up to March 1828, the Chaplains were on all occasions applied to, to celebrate marriages, and they had often long journeys to make for this purpose; but now, unless they be near at hand, many do not care to send for them, whilst the sanction of the Government makes no difference whatever in the law of the case. An easy remedy would be, the keeping the number of Chaplains always full, taking measures that Chaplains retiring should be obliged to an early determination on the point soon after their return to England, and not, as at present, be allowed to linger on for years, keeping their places unsupplied. An increase of Chaplains is, I fear, out of the question; yet would it not be, if but a common regard for the credit of our religion and the religious welfare of Christian subjects existed where it should. In many of the districts of this Presidency, especially in those most favourable to the growth of indigo and sugar, and in some degree in all of them, many Christian settlers have fixed themselves. A District, your Grace will know, is as large as an English county; and if a Chaplain were appointed at the chief station, where most of the servants of Government reside, and where there are generally from five to fifteen families, they would be at hand to celebrate Christian rites in the District; and on Festivals, part of the Christians resident in the District would resort for divine service to the head station. If want of funds prevented such appointments,

the necessity must be patiently submitted to, but from the ground-rent of the whole country, surely the East India Company ought to make some reserve for religious purposes beyond the mere wants of the military. But this is connected with another point to which I would now entreat your Grace's attention.

" 2. Hitherto it was thought here, that only the fewness of the Christian portion of the inhabitants prevented appropriations being made from the resources of Government for their religious instruction : but it is now answered, that Christians have no claim on Government for religious instruction, and that in fact it would not be right to appropriate revenue derived from the natives of this country, to the supplying of Chaplains to Christian settlers. Now the settler, properly speaking, (i. e. persons whose birth-place is in Britain, and who are still looking to Britain as a home,) are few in number. There are not above 1000 of that description beyond the boundaries of Calcutta, and not half a dozen of them in any one place. They are scattered over the face of the country. But if by settlers your Grace understand descendants of Europeans born in this country, and of which class many of the Indigo-planters, scattered up and down the country, are, and include in them descendants of private soldiers by native mothers, and children of all descriptions of British, and who have been increasing for more than 100 years, it will, I think, appear that the term is not applicable to them. They are, to all intents, native-born subjects of this Government, the offspring of the soil. Of this class there are in Calcutta not fewer than 4000; and at all the principal stations of the army, and in every place where Europeans have been stationed, they are to be found from 30 to 300 at each. I have placed the subject in this light that your Grace may be aware of the true state of the class I have in view.

" It is said that European settlers have no claim on this Government for a religious establishment. I will not stay

to argue that point ; but then, I maintain, that these Indo-Britons are native-born subjects of the British Indian Government, and, therefore, have a claim on a Government not only Christian, but proprietors of the land : in fact both king and landlord. It has been officially announced that schools in which the children of Europeans (i. e. perhaps removed six generations from the European stock,) are taught together with Hindoos and Mahomedans, have no claim on the funds appropriated to native education. Shall we then apply to the British Parliament for an annual grant, as for Canada? The main object then is to procure from the proper quarter an acknowledgment of the duty of applying some part of the revenue of this country to the education and religious instruction of native Christians, in their proportions, as to that of Hindoos and Mahomedans.

“ It is only lately it has become known here that the East India Company’s Charter is to be renewed in the next session of Parliament, which must plead my excuse for this intrusion.”

It was about this time that Archdeacon Corrie supplied the place of the Government chaplain at Barrackpore, in the absence of the Rev. H. Fisher, who had proceeded up the country. Except in that particular, there occurred but little variety in the occupations of the Archdeacon. His letters, however, mention his desire for the arrival of the Bishop. Thus in writing to his brother he observes :—

“ I am by no means at ease in my appointment, from the increasing ill-will of people who neither do any thing to purpose themselves, nor will let those alone who are doing what they can. And if I add, that we have at this time the hottest weather I have ever experienced in Bengal, having no cessation day or night, for nearly a week past, and no

immediate prospect of change—the catalogue of ill may seem complete. But, O ! no ill have I experienced, compared with the least I every day deserve ; and much of mercy remains to mingle in the cup. The departure of my beloved father from Colsterworth, seemed much to weaken my tie to England, his death still more. This country may now become my home for the remainder of my pilgrimage. My strength is wonderfully renewed, yet I cannot conceive of any in England, not positively ill, experiencing the lassitude I am seldom free from. Yet the younger sons of the best English families, are coming out in this service in crowds, and even the heirs apparent to titles ; such we are told is the difficulty of providing in any creditable way, for the sons of the gentry.”

The Archdeacon adds :—

“ I know not whether you have time to read Reviews. I think they are, as far as the facts detailed can be relied on, the history of Providence, and the last article * in the Quarterly for April, seems on true grounds to forebode much distress to Britain. This also falls in, I think, with the prophetic intimations respecting these times. I see no ground whatever, for the doctrines of a ‘ Personal Reign,’ or a first literal resurrection, but I do think with Scott, that the witnesses are about to be slain. Mr. Faber’s idea of *trouble at hand*, seems just in agreement ; though I have no idea of two Churches being represented by the ‘ witnesses.’ There can be but one true Church ; but whether it be the witnesses *continuing* to prophecy in sackcloth, still, the result is likely to be the same ; and England now in league with the Apostacy,† must not expect to escape the plagues, under which it shall utterly perish. Babylon is already

* “ On the state and prospects of the country.” :

† The allusion is to that legislative alliance with Popery which marked the year 1829.

fallen in the purpose of God, and unless England purge away the leaven that has crept into her, with Babylon must be her end."

About the middle of November 1829, the Arch-deacon was released from much anxiety, and depression of spirits, by the return to India of Mrs. Corrie. In announcing her safe arrival, he writes

TO HIS BROTHER.

"Nov. 30, 1829.

"To me the mercy is beyond expression. You can never know the depression of a separation such as I have experienced. Death alone could have rendered it more hopeless, but scarcely less painful: but thanks be to God it is over, and if it be His will, may no such trial befall me again! Our anxieties are now about our children. They seem placed in most desirable circumstances: may the blessing of God but attend the instructions they receive! Whilst we cannot but desire that they should acquire useful knowledge, and not be altogether without the knowledge of the usual manners of their class in life, our hearts' chief prayer and desire of God for them is, that they may become wise unto salvation.' How precious that promise, 'I will be thy God, and the God of thy seed!' But for this what could we do for them at this distance? But our God heareth prayer; He remembereth his 'covenant to a thousand generations. In reading Deuteronomy, the expression, 'that it may be well with thee and thy seed after thee,' supplies both a stimulus to duty and an encouragement. Whilst we are about our Lord's work here, He will be merciful and gracious to our children."

It was now that there occurred an event of great moral and political importance to India. All the Missionaries in Calcutta and neighbourhood, had some months ago presented a memorial to Lord William Bentinck, respecting the cruel practice of widow-burning; and Government had been in the habit of discouraging that revolting superstition without venturing directly to prohibit it. But, after satisfying themselves of the feelings of the Native army and Native community, the Governor General in Council, took the decisive step of adopting a Regulation on the 4th of December, to the effect of declaring "the habit of Suttee, or burning or burying alive the widows of Hindoos, illegal and punishable by the Criminal Courts."

Soon after the date of this Regulation, Bishop Turner, (who had been consecrated in the preceding May,) arrived in Calcutta. The Archdeacon having mentioned in a letter to his brother, that the Bishop preached in the Cathedral for the first time on Sunday, 13th December, observes

"Bishop Turner seems to come in a spirit of Christian conciliation. I will not say much lest I should be disappointed. He is, however, liked, and will be popular in all probability."

Then after having stated how much the account which Mrs. Corrie had given of his relatives in

England, had "rekindled in him a desire to be again among them," the Archdeacon adds,

"I am however thought, I find, a party man in Church politics, and it may be so in part, but how far it is right or not you cannot tell. I have said to H. that it is an easy matter for you at home to cast your guinea into the treasury of this or that Society, in the hope that good will arise from it; but the *application* of your bounty, is a more difficult operation. Whether Jesus Christ shall be set forth in the glory of His grace before the Gentiles, or shall be made a mere 'Master of the ceremonies,' as Hervey* expresses it, to introduce to the Divine presence human merit, is no indifferent question. And here we have to decide upon that question, in the application of English liberality. But indeed, brother, I try to watch over myself in this respect also; and if I had opportunity, could cooperate with even a Papist, in the conversion of the heathen. I do think, however, that what I have done has effected good."

Then with reference to the late Government Regulation he observes,

"If I should say nothing about the abolition of Suttee, you would think it strange. Great honour has the Government gained in this matter. Addresses of congratulation to Lord W. B., from the European Society, and from the Hindoo also, and Mahomedan classes, are getting signed by numbers."

To his Sister, also, the Archdeacon writes

"Dec. 17, 1829.

"The glorious abolition of Suttee, will distinguish the

* Theron and Aspasio, Dialog. vii.

present Government, when the discontent arising from retrenchment will be forgotten."

Then with regard to the expected renewal of the charter of the East India Company, he adds

"The more general admission of Europeans into this country seems determined upon; which will help forward the progress of Christianity, in its remote consequences; but will probably ruin many in a temporal point of view. From all I can learn, commerce is a losing concern to the merchant generally. The mere agent, of course, deducts his commission from the scanty produce, and thrives. But what is all this to you, I begin to think, although, indeed, in its consequences, it may extend even to Morcott. A few years, I have heard some experienced men say, is likely to produce a general crash; and then our dividends and pensions may be put in jeopardy: so that mere selfishness might make one alive to national affairs; whilst to the Christian they supply matter for much prayer and solicitude before God. My favourite theme, inspiration and song, is much involved in all this progress of things. It may be that in time of adversity men may consider how much their all depends on God, and may become more careful of missionary work, which is so peculiarly His own. We have had days of ease and outward prosperity, and little heart has been found, and little of a right spirit, even in those who favour the righteous cause."

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Of the new Bishop of Calcutta, the Archdeacon observes—

"He promises to be everything desirable in his station, and you will be glad to hear that he approves of all my public acts. I have shewn him, also, a letter which I wrote to the Archbishop of Canterbury, all of which he approves

and said, that he had nothing to do but to follow up the views there stated."

Within a month of the date of this letter, one of those failures in the mercantile world occurred, which some "experienced men" had anticipated. The Archdeacon, writing "of general news," observes

TO MR. SHERER.

"Calcutta, Jan. 8. 1829.

"The failure of Palmer's house has created the most extensive ruin for a long time experienced. Three millions are said to be the extent of the debts: they promise to pay half, but it does not seem [to be] expected. This, with the forgeries you have heard of, amounting, I am told, to twenty-two Lacs, have given a lesson of the uncertainty of riches such as perhaps never occurred, at one time, in any single community before. It is impossible to enumerate the losses sustained by individuals. Some reduced from wealth to nothing; others from a pittance to beggary. Truly 'riches make to themselves wings and fly away,' but this will make no one, it is to be feared, less eager in the pursuit of them."

After relating some private matters connected with the state of society in Calcutta, the Archdeacon proceeds

"The Bishop held his first Visitation last Wednesday, the 6th inst. He had appointed me to preach, and afterwards I was requested by the Bishop and Clergy to publish the Sermon. The Bishop told me privately that it was the thing of all others, he should wish to send to England at this time. I feel grateful for the acceptance, whilst I can-

not but feel, that time and circumstances, and not the merits of the Sermon, call it forth.* . . . The Bishop seems bent on conciliation, with more decision than his predecessor. . . . He has become Patron of the Calcutta Bible Society, President of the Church Missionary Society, and is to preside this evening at a public meeting of the Bible Association in the Town Hall. He has attended the examination of schools, at Mirzapore, Mrs. Wilson's school, the Female Orphan Asylum, and other Institutions. -

"Jan. 16th. Among the sudden changes which occur here frequently, not the least unexpected, is the severe illness of the Bishop's Chaplain, and the necessity, as the doctors affirm, of his return to Europe. In consequence, the Bishop requested as a personal kindness, that we would take up our abode with him. After two days deliberation, we have agreed to do so, not without much apprehension on my part. To keep a conscience void of offence, both towards God and man, will, I fear, not be easy; but many advantages may arise from the arrangement, if we can but keep the even path of duty. The Bishop may be rendered more happy in his work; and social prayer, which were he alone must be omitted, will also help to keep up in him, as well as in us, proper feelings as well as right views. I shall benefit by his conversation, and learn somewhat of the altered state of society in England, as all I hear leads me to conclude. Our mutual official duties may be more readily effected, and the plans of the various Societies carried forward."

The following notice of passing events, as given in the same letter, may not be without interest:—

* The text selected on this occasion was 2 Cor. iv. 5; the purpose of the preacher was to shew 1st, "What is the subject-matter of a faithful minister's teaching;" and 2nd, what "His object and aim in his labours."

“ You would be delighted to see how crowded the Old Church now is. Yesterday the Bishop preached there. The city is now divided into parishes, and each is to have its own vestry, and care of its own poor. Yesterday a sermon was preached, and 1753 Rs. collected for the poor of the Old Church district. . . . The Bishop has confirmed 317 persons, which, considering that a confirmation was held in June, 1828, shews a rapid increase of population.”

On the 18th of February 1830; the Archdeacon and his wife went to reside at the palace as the Bishop's inmates; and the following memorandum, which occurs under that date, in his private Journal, does but reiterate the sentiments contained in the preceding letter :—

“ We have to-day entered on a new course, by taking up our abode with the Bishop, on his invitation. It has been the subject of much anxiety with us, and of prayer. The reasons which determined us to this step are these :—1st. The Bishop's kind invitation :—His loneliness from the departure of Mr. Carter; and the hope that our being here, may help to keep up the habits of domestic religion to which he had for some time been accustomed. 2nd. On our own part, the desire to benefit by his conversation and extensive acquirements; and to be workers together in the progress of improvement, both in and out of the Established Church, especially in the work of missions. 3rd As it respects our usefulness in society, we shall be prevented shewing hospitality to the same extent as formerly; and if it should prevent any of our young friends, who are aiming at improvement in personal piety, from visiting us, the change will be unfavourable; but it will, also, cut us off from much unprofitable visiting and expence, to which, of late years, we have been much exposed, and by which I have been much tried. 4th

We shall be much more under restraint than in our own separate dwelling; but shall at the same time see more of each other, and for this we have been sighing for years past. O that we may but be enabled to improve the opportunities afforded, to our mutual growth in every gift, and especially in the love of the Saviour, as well as those things which make for our everlasting peace! For this we are insufficient of ourselves. May the grace of Christ rest upon us, and then shall we prosper!"

During the year 1829 an edition of the Book of Common Prayer in Hindoostanee having been printed by the Calcutta Corresponding Committee of the Prayer-Book and Homily Society, under the superintendence of Archdeacon Corrie, he forwarded a copy of that important work to England, for the purpose of having it presented to the public library in Cambridge. His reason for doing this is thus stated in a letter, of March 5, 1830,

TO HIS BROTHER.

"I have been led to do this from our Bishop taking the trouble to send a copy to the Bodleian Library at Oxford. If it be worthy of a place in the one, as the Bishop thinks, it may be equally so of a place at Cambridge."

The history of a work by means of which the Services of the Church of England were first made accessible to the Native christians of Hindoostan, may not here be omitted, especially as that history has

been supplied by the Archdeacon himself. To the Secretary of the Calcutta Corresponding Committee of the Prayer-Book and Homily Society, he writes

“ When I began this edition of the Book of Common Prayer in Hindoostanee,* it was at first intended to have altered very little from the Compendium, printed by the Prayer Book and Homily Society in London, but a near adherence to that model was soon found impracticable. I will here state, that the above Compendium, which is usually ascribed to the late Rev. H. Martyn, was the fruit of my own labour fifteen years ago, and that with very inadequate help. It seems but due to that eminent scholar, that I should publicly avow this, as his translation of the New Testament, shows how inferior the Compendium of the Prayer Book is to his style, and how altogether unworthy of his fame. The Compendium however, has answered an important purpose; the want of something of the kind was so much felt by many native christians, that it was eagerly adopted by them, and its imperfections even have gained currency among them.

“ It was at first intended, also to have printed a small portion only of the new edition, with a view to collect the opinions of competent persons, respecting the execution; but the difficulty of obtaining such opinions, from the complete occupation of the time of every public Functionary in his official duties, is well known; and the delay that must inevitably arise on that plan, to the accomplishment of a work much needed, seemed to urge the necessity of making the most of present time, and of using the assistance providentially supplied, whilst it could be had. On this account the whole of the Book of Common Prayer, including every part of the Rubric and Articles of Religion, has been printed. The State Prayers, as they are usually called, are

* The edition of 1829.

not included, nor the Psalms : the latter are printed separately by the Auxiliary Bible Society, and can be supplied in that form to congregations prepared to use them. After the translation was finished, the native assistants were necessarily retained, till the work should be carried through the Press : this afforded opportunity for translating the Ordination Services also, and 100 copies were printed. Of the whole Book three hundred copies have been printed ; and to 100 copies of these are added the Ordination Services. These, it may be said, are not likely soon to be brought into use, but that seems no reason why the mode adopted by our Church, in these services, and the scriptural sentiments they breathe, should not be laid open to the natives of this country. Besides these complete copies, 1000 copies of the Psalter have been printed for more general distribution. Owing to my absence from Calcutta, more of the Occasional Offices were added than is usual in such a Compendium ; but though a little more expence has thus been incurred, the work is more valuable. One thousand copies, also, of the Morning and Evening Prayers and Litany, with the occasional Prayers and Thanksgivings, have been printed in Nagree, for the benefit of Christians who use only that character.

“ It seems necessary to state, that some English terms have been retained, an explanation of them being given in parenthesis, where they are first used. On this point there will probably be a difference of opinion, but as the English terms are familiar to Native Christians connected with the British ; and the words, Sacrament, Baptism, and such like, derived from the Latin Scriptures, are used by the numerous Roman Catholic Christians of this country, the retaining of them in the Prayer Book, is at least useful to these classes, whilst it is obvious, that the words, Lent, Whit-sunday, and some others, do not at all explain the events they are used to distinguish, and a word common to several classes of christians, and to which they all attach the

same meaning, may as well be used as any other, whilst it tends to unite them by a common phraseology.

“The assistance I have received from a person brought up in the country, and well versed in the writers, both in Persian and Hindoostanee, most esteemed by learned natives, allows me to hope that the translation, generally, is likely to bear the test of candid criticism. The chief objection which I anticipate, arises from the difficulty of clothing many ideas peculiarly Christian, in popular language. The natives of this country, at the same time, generally have the ideas themselves to acquire, and the christian teacher may therefore as readily explain the meaning of an appropriate term, as, by using circumlocutions, lower the standard of the language and keep his people in a low state of mental cultivation. I will only add that often the attaching a shade of difference to the meaning of a word, would lead to a conclusion unfavourable to the translator, without cause: I am at the same time aware, that improvements may be made in the work, and hope, if life and opportunity be vouchsafed, to bring forth hereafter a more perfect edition.”

In the same letter to his brother, which is referred to above, the Archdeacon states

“Our affairs here go on in one uniform course of public grumbling, and private discontent. All who are touched by the retrenchments of Government, think they have cause to complain, and the army are certainly hardly used. But I try to have little to say in these matters. Missionary matters and education, supply sufficient employment without going into politics. We would fain make faster progress, but sickness, and obstacles arising from climate, hinder us; and we must be content to follow the course of Providence, and not to force it.

“You will have heard through Sherer, that we have

become part of the Bishop's household. I find his conversation very improving: he is naturally cheerful, and our intercourse is easy and agreeable. A part of his plan is to constitute his Archdeacons, his commissaries, and to delegate to them the details of the respective Archdeaconries. I continue, therefore, a Bishop *in partibus* still, and having such opportunities of reference to the Bishop on all occasions, I am not likely to commit the interests of the church. The only point on which I differ from the Bishop, is on the policy of allowing Missionaries to engage in English duties. This is a far easier employment, than proper missionary work, and it is, moreover, a misapplication of Missionary funds. It will also prevent, I fear, the East India Company, from contributing as they ought, to the support of a ministry for their christian subjects.

"I scarcely know what part of our history here will most interest you. The abolition of Suttee will no doubt be heard of all over Europe. The last year presented a return of 800 widows, and upward, consigned to the fire in this presidency. Of these upwards of 600 took place in Bengal; so that in this one province the strength of the practice lay. A considerable sensation has therefore been felt in Calcutta, but no where else. At Benares, Suttees have been even prevented, and the poor widow (glad no doubt) retired quietly home, saying, Such was her fate. What has been said against the abolition in Calcutta, has been chiefly by some of the most wealthy. They are not, however, united; arguments pro and con are discussed among themselves, with great freedom, and no little acrimony, and they exhibit the spectacle of a family divided against itself. I wish you were more of a politician. We require on the renewal of the East India Company's charter, that some further expression of public opinion should be shown, on the subject of christian education. Years ago, Mr. Wilberforce obtained that 100,000 rupees should be appropriated towards the moral improvement of this people

by education. The said sum is indeed appropriated, but it is to Mahomedan and Hindoo learning, such as it is : now what is required is, that Christian education should also have a share of the public support."

The following letter to Mr. Sherer, about the same date, supplies some interesting particulars connected with the state of society in Calcutta.

"We have been now nearly a month in the Bishop's house. Our mode of life is as follows: prayers at eight o'clock, when the bishop sometimes expounds; and again, also, at half past nine o'clock in the evening. We breakfast after prayers; have *tiffin** at two o'clock, dinner at half past six or seven. One evening, (Friday) any person who is not afraid of the Bible, is welcome to come in at eight o'clock, and after tea the Bishop reads and expounds, and dismisses us with prayer. In the season of Lent, the Bishop catechizes in the Cathedral, on Wednesday mornings, and preaches in the evening on Fridays. He is frequently at the Thursday evening lecture. He visited lately with me at Burdwan, and takes a lively interest in Missions; preaches in Bishop's College Chapel, on Sunday evenings, to the few students and others, and enters much into the affairs of that institution. A Chapel is commenced at the free school, and a Mariner's Church at the custom-house is preparing, and the building of a Church at Howrah is in progress. A form of an association for the better observance of the Lord's day has been drawn up by the Bishop, and sent to the Chaplains, and all the dissenting Ministers; and yesterday, sermons were preached in all the Churches and Chapels here, on the duty of sanctifying the Sabbath. From these particulars, you will judge what spirit he is of. In our habitual intercourse he is cheerful, communicative, and instructive; and hitherto, all has gone on very happily,

* Luncheon.

with every promise of continuing to do so. Among the changes the Bishop has brought about is, the establishment of charitable committees connected with each church. They have been in operation above a month, and promise much good, both from the prevention of imposition, and the right appropriation of charity.

The Hindoo College is working faster than its present supporters wish. The youths are growing up free-thinkers; and lately, some of them partook of a feast with one of the infidel christian teachers. The thing got wind, and the parents (one a Brahmin) became alarmed. An inquiry was set on foot, and the thing hushed up, but a strict injunction issued, that religion in any shape should not be mentioned to the pupils. It has occurred to me that these high and rich Hindoos, may soon find themselves obliged to urge the Government to pass a regulation, that loss of caste may not deprive individuals of property. A pro-suttee party is set on foot. Radah Cant Deb and others being members. They call themselves the *Dhurum Soubah* (which, as you have been so long away, I may translate for you) "the righteous association;" but they have already fallen out about a treasurer: and strong recriminations are published, which promise little co-operation among them.

"O how greatly do we need steady good men at Mirzapore. The situation of the mission-premises is becoming more and more important. All the modern reformed Hindoos reside in that quarter; and a man of fair attainments and attractive character placed there, might become a mighty instrument of good. Well: no doubt the right person will be forthcoming in the right time."

As explanatory of the labours of Bishop Turner, mentioned above, it may not be out of place to state, that of late years European paupers had increased to such an extent in Calcutta, that not only had

the charitable funds in the hands of the Select Vestry at the Cathedral, become inadequate to meet the exigencies of the distressed, but frauds had been practised with such facility on the charitable part of the community, that it became necessary to provide for the fuller investigation of the cases of applicants for relief. To remedy these evils a "Charitable Society" was formed at the suggestion of the Bishop, which was carried on by a Central Committee of Superintendence aided by subordinate Committees, corresponding in number with the ecclesiastical districts into which Calcutta was divided.

It will be seen, also, by the following memorandum, dated April 10, 1830, that the Archdeacon, for his part, had not been unmindful of the necessity of labouring for the public good, though his success seems to have fallen short of his wishes.

"In reviewing the past year, much cause, both for humiliation and for gratitude appears. In my own experience, a sense of defect and failure cannot but be felt. I can see nothing accomplished either in a public or private view. Nothing have I attained but to know more deeply that I am nothing, and must be indebted wholly to grace: yea, to grace pardoning grievous despite, leaping over opposition, and 'carrying off the prey,' without corresponding effort on my part to fall in with grace. In public I attempted [to establish] a school for the country-born. The scheme was too large; and, in yielding this point to N—, my own folly appears. I failed also with Howrah, through the opposition of unreasonable men. But both these objects are likely to

be attained by the Bishop: and in this 'I rejoice.' Let good but be effected, and 'I will rejoice.' Other schemes I had in mind for the furtherance and establishment of the gospel, which are approved by the Bishop; especially the plan of endowments, in which I hope something may be accomplished. I have been much tried in respect of Mirzapore. Expectations from the school baffled and likely to fail, from the failure (for so it is in fact) of R. Missionary prospects much clouded, from the lack of instruments. Yet doubtless the working is advancing, and the gospel is spreading. These are matters of much thought with me. . . . If I could, with propriety, withdraw to a quiet missionary station, my mind would have what at all times seems best for it; but to withdraw from a post to which I have been called, without a clear dispensation leading to it, would embitter such a plan. I see nothing for it, but patiently to abide in my present situation, and to wait till affairs indicate what I ought to do. May I only be preserved from giving offence in my public or private capacity; and may I have grace to improve opportunities of working in the service of the gospel!"

But notwithstanding this somewhat dispirited view of the results of his labours, the hopes of the Archdeacon respecting the establishing of a school for the country-born, seemed about to be realized so soon as that important project was taken in hand by the Bishop. In a letter which the Archdeacon wrote on the 23rd of April 1830, he observes

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TO HIS BROTHER.

“I wrote to you some time since respecting a project for a school in this city. We are still busy about it, and not without hopes of succeeding in establishing it. Great obstacles, however, occur. Our Government just now is too much on the Utilitarian system ; which seems to mean, ‘That every one must do the best he can for himself, seeing that no aid is to be afforded.’ One thing this will work, which for this country will prove beneficial, whatever it may prove to Old England—it will render this country independent of England. It is well, certainly, that the resources of this country, both individual and general, should be called forth, and with a little forbearing care, they might for ages be auxiliary to the mother-country ; but by refusing present aid, unkind feelings are called forth, and where no obligation is conferred on the one hand, no gratitude is felt on the other.”

The letter in which the preceding observations are contained, was not finished until the 11th of May, under which date the Archdeacon adds :—

“ Nothing further has occurred here worth remarking, except that a master has unexpectedly turned up for the Grammar-School. Pray do you ever think of India in a political point of view ? How the charter is constituted, or whether it can be altered for the better ? We seem to want some attention from home ; and I would fain hope we shall get it now the charter is again to be discussed. We are under the regulations of the Government as to abode. If one would establish a school, or promote education in any way, we are liable to be banished to England, if Government should not happen to like our project ; and, if it does, we must ask leave to pay the expences out of our own pockets, for

not a Rupee will Government give : and yet in this presidency alone, seven millions sterling are drawn annually from the land, and as much more from monopolies of salt, and opium, and from certain duties ! Is none of this to be laid out otherwise than to promote increased dividends in Leadenhall Street ? ”

An able head-master having thus been obtained in the person of the Rev. J. Macqueen, it was determined on the 4th of June 1830, to establish the “ Calcutta High School,” on a plan arranged by Bishop Turner. To provide for the educational department, it was proposed to raise a sum of money by transferable shares, which were to bear interest arising from dividends of profits ; the shares to be paid by instalments, and the proceeds to be vested in the names of certain Trustees. A Committee of management and visitors was appointed, and such regulations agreed upon as were calculated to give efficiency and stability to the school. But that at which the Archdeacon chiefly aimed was, if possible to obtain from Government, or the benevolence of individuals, an endowment for the School. But the little prospect there was of assistance from the former source will be collected from a letter written by the Archdeacon

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TO MR. SHERER.

“ June 17, 1830.

“ Our increased acquaintance with the Bishop renders us more at home with him, and we see more to admire in him. He is by far best suited for this appointment of any who have occupied it. With more practical knowledge of men, and of parochial matters than any of them, he has large views of usefulness ; and, with perfect propriety of language, states them to Government. Had we a man who had any fixed views of Government at the head of affairs, something effectual might be accomplished for the religious welfare of India, but when —— is on one hand, and —— on the other, of Government, what can be expected but fancies and crudities ? And such seem most of the public acts at present.

“ I may mention to you that in a Report on Ecclesiastical affairs lately made up by the Finance Committee, the employment of missionaries generally, without regard to class, and Roman Catholic priests, was recommended, to prevent increase of chaplains ; and the principle broadly affirmed, that Government is not bound to supply the means of grace to any besides the European troops, to which the charter binds them. This gave opportunity to state other views and principles, which must have surprised certain persons not a little. You need not be surprised, should you hear of the Bishop's arrival in England a few months hence ; as it is quite evident, that should the Home Government depend on the information derived from this quarter, nothing will be done for us in an ecclesiastical point of view ; and twenty more years of this miserable system [will] be perpetrated, which can only end in confusion almost irremediable.”

CHAPTER XVIII.

DISQUIETUDE CONCERNING THE ANGLO-HINDOO COLLEGE—DEATH OF BISHOP TURNER.

ON the 20th of June, 1830, Archdeacon Corrie left Calcutta in company with the Bishop, with a view to attend that Prelate in a visitation of the Upper Provinces. They proceeded, however, only as far as Chunar, circumstances having decided the Bishop to defer his Visitation of Delhi and the intermediate Stations. The Bishop and Archdeacon, therefore, returned to the Presidency by the latter end of September. One result of this journey was, to create a greater anxiety than ever in the mind of the Archdeacon, that in the contemplated renewal of the East India Company's Charter, some more efficient provision should be made for the spiritual wants of India, than had hitherto been the case. On that important subject he writes,

TO MR. SHERER.

“ Calcutta, Oct. 6, 1830.

“ The times are troublous both at home and abroad ; discontent is spread through every branch of this service, in many cases unreasonably, in many the privations actually inflicted cause much distress. Your political atmosphere seems very cloudy ;—what may follow the death of George IV, we dare not conjecture. It affects my mind especially, with reference to the renewal of the East India Company’s charter. ‘ The Lord reigneth,’ might well serve on this head, as on the affairs of England ; but I have no call to interfere in the latter, whereas I must plead for India. Do, beloved brother, look about for aid in this matter ; affairs here in reference to religion are more and more pressing. The young civilians are now sent out of Calcutta soon after their arrival, qualified or not, so that at the small stations, there are more than formerly. You will remember that out-of-the-way place Azimgurh : there are five civilians, three young officers, and a doctor, with the usual *Cranies* : * such is the general increase at our Stations. Now, a Chaplain at each of such stations, is too much at present to expect, but such a number as would admit of a Chaplain from Benares, Gazeepore, or Gorruckpore, visiting the subordinate stations at stated intervals, might and ought to be allowed. Instead of this, it is recommended from this [Government], to reduce the present number of Chaplains seven, and to secure the occasional services of Missionaries, of any and every persuasion, and to abolish the Scotch establishment altogether. Our House of Commons seems indeed at a low ebb. From what a height of splendour, in eloquence and lofty feelings at least, is Parliament fallen. I look in vain for an advocate for poor India, in all that

* Writers.

passes,—at least as reported here. Perhaps a dissolution of Parliament may bring to light some ‘gem of purer ray;’ though it is rather to be feared lest India be lost sight of amidst contending politics at home. I can tell you in confidence, that our Bishop has represented to the powers here, that by such a scheme of Church arrangements as above, Government would recognise Missions, which they have never done; have no control over the agents so authorised; and that by a variety of procedure in those employed, confusion probably would ensue. Whereas if they are serious in their attempts to extend sound knowledge, by extending the Church establishment, and taking more pains than at present to secure fit persons, they might provide a body of most efficient agents in forwarding the improvement of the country. I need not tell you, except to refresh your memory, that were a Clergyman of respectable character and attainments placed at Krishnaghur, and every other Sudder * Station, the indigo-planters would in time avail themselves of his services, by coming in with their families at the Festivals, or receiving occasional visits at their houses; besides, there might be a school under his own eye at home. Would not many of the planters be induced to establish a school each, which the Chaplain would occasionally visit, &c. ? All this has been stated to the Governor General, who at the time is friendly, but is hopeless as to the Court of Directors. Our Bishop is of opinion that were the subject taken up judiciously at home, by a person not suspected of party spirit; and the Bishop of London, and Archbishop, who are both desirous of India’s religious welfare, were judiciously instructed how to proceed, and fully and truly informed of the state of things here,—that the Duke of Portland, for instance, and many in high places would join in furthering an extension of Church establishment, *along with other* measures. The subject taken up singly, our Bishop fears, would not find sufficient patronage. I have

* Chief station.

said all I can, to urge our Bishop to go home himself. It would, I know, be a venturing of everything, and myself, perhaps, durst not, were I in his place, make the venture, yet circumstances seem to call for it.

“ A controversy has arisen on the subject of missionary exertions, most unexpectedly. The whole history is in point. I will send it to you by Captain J. next week. The missionary of the Scotch General Assembly, and Mr. Hill, opened a Lecture in a house in the square, opposite to the Hindoo College : some of the youths attended ; the College council forbade them ! ”

The history here referred to, is too instructive to be omitted. It appears that not only serious christians, but the friends of morality and social order generally, and many of the parents of the students in the Hindoo College, had become alarmed at observing, that whilst the system of education pursued in the College was subverting the pupils' faith in Hindooism, it was substituting no other faith instead. Many of the students, in fact, were becoming sceptics, others downright atheists. To obviate, if it might be, the mischievous consequences likely to result from such an education as that, it was determined to give the students an opportunity for becoming acquainted with the evidences of Natural and Revealed religion. In order to this, Mr. Duff, the Missionary of the Scotch church, having offered the use of his rooms for the purpose, Mr. James Hill, one of the Missionaries of the London Society, began a course of lectures on the evidences of religion ;

and many of the students of the Hindoo College attended. The subjects discussed were exclusively religious, and were listened to with marked attention. But no sooner did it reach the ears of the Managers of the Anglo-Indian College that these lectures were attended by some of the students, than that attendance was prohibited by a public order; as if Christianity were the only religion that ought not to have a hearing. It was stated at the time, in excuse for such of the managers of the College as were Europeans, that they had signed the order of prohibition with a great degree of reluctance, and only because some of the parents of the students had required the council to interfere;—but it was not easy to understand how the interdicting of those Students from listening to Christian missionaries, could be distinguished from an act of religious persecution. With regard to the principle on which the Hindoo College was carried on, it was stated by Archdeacon Corrie in a letter to Mr. Sherer, that at the first interview which the Archdeacon had with Lord William Bentinck, he was led to observe to his Lordship that the College was breeding up a race of Infidels and Philosophers so called; and that the first petition for a Colonial council would probably come from thence.

The same subject forms a prominent portion of a letter, in the following month,

TO MR. SHERER.

“ Calcutta, Nov. 4, 1830.

“ I wish sometimes I could have an hour's conversation with you, for I know not how to set about writing all you would like to hear. Ram Mohun Roy is a passenger in the Albion. It is said he is become a Fakeer, and does not lose caste by this proceeding. He has not called on the present Bishop. The Hindoo college is working the ruin of caste; and, unless better principles be insinuated, the ruin of British interests. Miss B. visited the college last week, and examined one of the classes in history. She asked about America, and was informed very accurately of its form of government, with high commendations of the limited power of the President; and also of the office being elective. On being asked if this had always been the condition [of that country,] ‘It was answered, “That they were formerly a Colony of England, but that on being taxed excessively, they had taken upon them the governing of themselves, as,” said the youth, “we shall one day do.” To the question, of what religion were the Americans?’ It was answered, ‘Protestant christians generally, and that Unitarianism was making rapid progress among them.’ Mr. Duff, the Scotch Missionary, goes a good deal into the debating Societies, which these Bengalees have established lately among themselves. Politics and religion are excluded from the subjects of discussion, but when discoveries in science or government happen to come up; France is eulogised unboundedly, and America; but England, if referred to, always depreciated. Thus our Rulers are preparing a scourge for their own backs. . . . I hope, too, the counteracting influence is at work. Mr. Duff has a school of upwards of 200, in the Chitpore road, in the house where first the Anglo-Hindoo College was held. The Methodist missionaries have established themselves in that street, a little below the Nicetia Bazaar, and have a school of 115

Portuguese boys, and also some girls; and are collecting a Congregation of that class. We have seventy boys at Mirzapore; and now a regular congregation of upwards of thirty Christians. Mrs. Wilson goes on as usual; and a school is, I hope, in a fair way of being permanently established on the ruins of the Grammar School. It is called the 'High school,' and has ninety scholars, country-born. A very energetic master is at the head of it. A Mariners' Church has been fitted up just behind Fairlie and Co's. house in the Strand. The attendance of sailors has not yet been large, but we hope the place is gaining attention."

Soon after the date of the foregoing Letter, the Archdeacon was attacked by fever, which almost incapacitated him for attending to any public duty. The transition, from the hot to the cold season, was this year so sudden as to cause great unhealthiness in Calcutta. The Archdeacon complained, in his correspondence, of feeling great debility, and an "inefficiency arising from lengthened residence in that wasting climate." It was during this sickness that the following memorandum was penned:—

"Nov. 21, 1830. I have had much meditation of late on the inward witness of the Spirit, as a part of christian experience which few cultivate as they ought. Besides the acknowledging of the truth of God's word, there must be an acquaintance with, and belief of its contents; and the experience of it as influencing our tempers and every action. Without this latter, there can be no 'assuring of our hearts before him.' May I be enabled to realise this latter truth, and persevere in seeking such realising views of God's mercy in Christ, as shall enable me to say, '*He loved me, and gave Himself for me!*' With this witness I shall be enabled

to pass on the few years that seem to remain, with more courage, decision, and usefulness."

It was not till the middle of January 1831, that Archdeacon Corrie recovered some degree of health. Then it was that he writes,

TO MR. SHERER.

" January 15, 1831.

" We are, through God's goodness, in our usual health again. I had been ill since the beginning of November with a cold, and for a time, with fever. The news from France * has given occasion to balls and dinners, and speeches at the Town-Hall here :—may excesses be prevented, and may the liberty obtained for Divine truth, be used for extension through the whole continent of Europe. Doubtless, 'The time of the end is coming,' but what its distinct features will be, I think the Scriptures do not define, except as to the righteousness and peace that shall prevail. Here truth advances with slow steps, but it is on the advance, doubtless. . . . Missions are every where receiving additions to their converts, though you know how little as yet the people can be said to be interested."

TO THE SAME.

" February 24, 1831.

" Missionary work looks more encouraging than I have ever known it here. The classes are adding to their numbers, especially in the villages to the south and west of Calcutta : at a village called Rass-poonjee twelve miles south east, the Church Missionary Society has a school. I was there on Monday last with our Missionary ladies. There are about fifty children, and a new movement appears in sixteen

* Respecting the revolution which placed Louis Philippe on the throne.

adults formed into an exercising school to learn to read. The school-house was filled with people, who listened very seriously, in several instances, with marks of approbation : whilst, through a native Christian who understands English, I set before them the fall of man, and the means of his restoration to God and happiness.

“ Mrs. C. and I went to Burdwar last week. . . . We staid a week with the V's. Twenty-two of the European residents attended the communion on Sunday. Among them your shipmate, M. S. who is judge there. A gratifying fact was established from considerable observation,—that not an individual educated in the Mission-schools, has been brought as a culprit before the magistrate there. The D's have also 120 girls in four schools. I was grieved to observe that amongst these favourable appearances there are few instances of conversion so deep as one could wish. The natives see the temporal advantage of being under a sahib's protection, and though sufferings connected with loss of caste are, to a degree, unavoidable, other benefits accrue to them. This is evidently favourable to the general diffusion of Christian knowledge, but we need greatly, more of the Holy Spirit's grace. This has set us on a union in prayer, after the method proposed by Mr. Brown in 1802. I will send you soon some of the ‘proceedings.’ ”

“ A newspaper called ‘The Reformer,’ has been set on foot by natives, in English, of which four (weekly) numbers have appeared, which I will also send you. ‘The school-master is abroad,’ but, as I have stated before, the influence at work in the ‘Reformer,’ and all in that connexion, is anti-English, and Christian only, as it cannot help being so.* But you will be glad to hear that a lecture on ‘Morals,’ is proposed for the Hindoo College.”

* Nothing could be worse than the state of the Native press about this time. Besides papers published in English, there were nine or ten in the Bengalee language, some of which contained the most polluting language and sentiments.

Then after referring to some of the religious movements which have already been mentioned, the Archdeacon adds,

“ With all these favourable appearances, you will understand that many perplexities arise in the detail of things. The truth of that saying often appears—‘ that if Christianity were not divine, its own friends would prove its ruin.’ It may not appear so manifest at home, but here, where the contrast between truth and error is so marked, the errors of those holding the truth work much evil. . . . Would that we had some addition to the ‘moral strength,’ as Lord Wellesley used to call it, of our department! What will the new Charter produce? He who knoweth the end from the beginning, is well aware; and knoweth how to overrule all to his own glory! O for a stronger faith to look within the veil, and to credit what the Saviour saith both in respect to one’s self and the world at large! I know not how it is with you, but I cannot but feel that the evening of life is drawing on; and the expectation of escaping from these uncertainties to the possession of eternal realities, is at times welcome.”

The “union in prayer,” to which the Archdeacon here refers, was the result of a meeting of Clergymen, held at his suggestion, in the Old Church rooms in Calcutta, on the 28th of the preceding month, “to take into consideration the propriety of uniting in prayer, and engaging others to do so, for the outpouring of the Holy Spirit.” It seemed to himself, and others conversant with India, that the state of religion among professing christians, and the widely extended ignorance and error of heathen nations,

were such as to call forth the sympathies of all who desired to further the prosperity of the Church of Christ, and the conversion of the world. Considering, however, that it is only by the Almighty power and grace of God the Holy Ghost, that "the whole church is governed and sanctified," and that the preaching of the Gospel is in an age or country made effectual to the conversion and salvation of those who hear, it was agreed by the Archdeacon and his clerical friends, to set apart individually a stated portion of time for the purpose of praying, God "the Father, that for Christ's sake, He would pour His Spirit upon all flesh." They agreed, also, to engage their congregations and friends, as much as possible, to unite with them severally in prayer, at the same stated time and for the same great object. The resolutions agreed upon at the meeting were subscribed by the Archdeacon and the other Clergymen, and were embodied in a circular, in which also were pointed out the special objects for which the influences of the Holy Spirit should be sought. This circular seems to have been reprinted, and made the subject of supercilious animadversions in some of the Calcutta newspapers. Nor was that matter for surprise; since persons who had deluded themselves with the belief that science and merely secular education, were alone sufficient to make man what God would have him to be, could not be expected to understand

and enter into the convictions of those who regarding the grace and influence of the Holy Ghost to be essential to the true civilization of the world, prayed and laboured accordingly.

The allusion by the Archdeacon to the "errors of those who held the truth," was called forth by the circumstance that some in India had been unsettled by a Treatise on Faith, written by Mr. Thomas Erskine, a Scotch advocate, and which had recently reached Calcutta. This book, though of but ephemeral existence, seems to have produced discussion at the time, and excited in the Archdeacon some fears lest it should have diverted the attention of his friends from the great truths which accompany salvation. His own reflections on Mr. Erskine's opinions are contained in a memorandum, dated

. . .

"April 10, 1831. To-day I have attained fifty-four years, and of these, twenty-nine spent in the ministry. In review of the past, chiefly unprofitableness and unfaithfulness is to be seen. My own defects are certainly becoming more apparent to myself: the fulness and freeness of the Gospel become increasingly glorious, and nothing but full, free, unconditional forgiveness of all sin, and justification from all things, would meet my case. With reference to the past year, I do hope some progress has been made. Much enquiry has been stirred up by Erskine's view of the Gospel: I have examined it with much anxiety, but see no reason to change my former views on that subject. Pardon is full and free to all who receive Christ, because life eternal

is in Him ; and whosoever receives Him cannot fail of life eternal, yea, possesses it with Him. There may be some occasion for Mr. E's charge against some for referring exclusively to fruits as an evidence of faith. I think I have met with some who, whilst they acknowledge justification to be exclusively of faith, yet depend on works to justify their faith ; and thus their dependence, after all, is on works. Such, as far as I know myself, is not my feeling."

It has here to be stated that Bishop Turner had quitted Calcutta at the end of September, 1830, with the intention of visiting the other Presidencies. His Lordship had proceeded overland from Madras to Bombay, and from thence had gone to Ceylon. During his Visitation he had maintained a regular correspondence with Archdeacon C. and seems now to have been on his way back to Calcutta ; for the Archdeacon writes,

TO MR. SHERER.

" Calcutta, April 30, 1831.

" Our kind Bishop is not yet returned, but we are expecting him daily. He left Colombo on the 4th for Jaffna, &c. to Madras ; and thence by sea hither. He is much out of heart with Ceylon in everything but as respects Missionary work ; and he says that the Church Missionary Society has done, and is doing enough there, to answer all the expenditure ever incurred by it. I am desiring him back greatly, the times seeming to call for him here, for which his wisdom and pious liberality will, I hope, be found just suited."

Then follow some instructive particulars respecting the Anglo-Hindoo College.

“The Hindoo college you knew when yet in embryo, and your conclusion of an argument with H. M. is beginning to be realized, ‘Well, well, build away, and some will come after you who will use it in a proper manner.’ The mode proceeded on, has succeeded in detaching many of the Hindoo youths from religion of every kind. In sentiment this has appeared for three or four years, it now begins to appear in practice. At the late East Indian dinner, sixteen Hindoo lads had bought tickets to go, actually determining to break through all restraints. This was however prevented; Sir E. R., Mr. C., and J. Y. were the means of preventing their young friends from doing this open violence to Hindoo feeling; but one youth of the Moterjee family has left his home, and taken a house, determined to live in European fashion. He was, also, about to marry a young woman of Portuguese origin, one of the De Rozio family, but this I am told is put off. The main mover in the meeting among the Hindoos is D., the poet. Mr. H. W. became so convinced of the need of morals to the Hindoo College system, that he proposed a moral philosophy lecture, and D. as the lecturer. W. B., who is one of the Committee of Public Education, let his colleagues, who had consented, know the character of D. and it was agreed best to postpone the appointment; and now D. is dismissed from the Hindoo College on a charge, by respectable Hindoos, of Atheism. He stoutly denied the charge; but they said, ‘We see your works.’ It is evident the English I have named, are at their wit’s end. The young men say, they will no longer be guilty of the hypocrisy of upholding Hindooism. Christianity they have been warned against as an English prejudice; and they seem to hate Christianity and England heartily. Their advisers now say, ‘Wait for Ram Mohun Roy’s return.’ In the mean

time, some of the youths are gone to other schools. Upwards of fifty have left the Hindoo College, six are entered at the High School. Mrs. Wilson has a party daily of from ten to fifteen who come expressly to read the Scriptures with her. One begged for an English Testament, Mrs. W. said, 'You can understand Bengalee better,' but, said she, 'I dare not take a Bengalee one home. An English one my friends will not suspect, and I can read it at leisure. Two come daily to Mr. Sandys at Mirzapore, professedly to be assisted in preparing their lessons; but they always also read the Bible. They are not of the first in wealth; that class seem to a man opposed to every thing English. Not a movement in favour of religion in any form is heard of. This has arisen in a degree, from the part R. and his friends,* have been and are playing. They complain as if they had lost mighty privileges once in possession, and claim to be employed by the state, as a matter of right. This I think has arisen from Government having withheld all patronage from plans of Christian improvement. The little they are advanced above former days, is entirely through their own exertions. Yet two thirds of them are raised above the station their fathers held, and their pretensions are ridiculous. With them, however, the enlightened Hindoos seem disposed to make common cause. They can effect nothing at present, but the *impolicy*, not to say the sin, of withholding christian instruction is now beginning to appear."

In a letter to Mr. Sherer of a somewhat later date, the Archdeacon mentions other incidents connected with the Hindoo College, which may here be fitly related.

"The Hindoo College," he writes, "has borne some

* These were the Anglo-Indians, who, for some time past, had been clamouring for political privileges.

fruit, not agreeable to those who planted it. The young men are many of them licentious to a degree. The more moral of them are scoffers at all that is good. One very clever youth, after feasting with his friends on beef, &c. threw the bones into a neighbouring Brahmin's compound.* The Brahmin and his friends attacked the convivial party, and a sad *fracas* ensued. One of the lads comes often to me, and I am not without hopes of him."

Bishop Turner arrived in Calcutta on the 4th of May 1831, but he was in a state of health, which excited much apprehension among his friends. As also, his health continued to decline after his return to Calcutta, a voyage to Penang and New South Wales was recommended, in the hope that his valuable life might be prolonged; but the rapid decay of the Bishop's strength rendered it necessary for him to abandon all thoughts of leaving home. On the 29th of June a still further change for the worse took place; so that Archdeacon Corrie writes,

TO MR. SHERER.

"July 4, 1831.

"I regret to say that our Bishop is in but a very indifferent state. He came back to us early in May unwell; and the debility has increased till hope of his continuance

* It will be remembered that animals of the ox-tribe are sacred among the Hindoos; so that whilst the "feasting on beef" manifested the greatest contempt for Hindooism on the part of the youths; no greater insult and profanation could have been inflicted on the Brahmin than to have ox-bones thrown into his premises.

among us is well nigh taken away. His disease is some internal disarrangement. This was excited into activity by the fatigue and heat he had to endure whilst on his visitation, of the other Presidencies. He is dying, we fear, of debility, with occasional paroxysms of short breathing. . . I do not like to give up the hope of his living: though it would seem unbrotherly under these circumstances, to let a ship go without acquainting you with our state. To me the loss would be the greatest I have experienced out of my own family. The kindness and confidence with which he has treated me, and the benefit I have derived from his conversation, must ever be deeply felt. To the Indian Church the loss will be greater than any yet suffered. He unites the best qualities of his predecessors, with the knowledge of the business of a clergyman, in the conducting of schools, management of charities, &c. &c. Just now [three P. M.] his medical attendant reports the Bishop worse. The Lord be gracious to this land, and bring light out of this darkness!"

Within three days of the date of this letter, the Indian church was deprived for the fourth time of its chief Pastor, by the death of Bishop Turner. Among the Archdeacon's papers is the following account of the last illness of the Bishop.

"On Saturday evening, the 2nd of July, the Bishop first spoke to me as if he were not to remain in India. After our evening drive I accompanied him up stairs, and he indicated a wish that I should sit down with him in the drawing-room. 'He was going to Penang,' he said, 'and if he did not recover there as he expected, should proceed to New South Wales. He now had seen enough of the Diocese to judge of the state of religion generally amongst us. He thought the state, as favourable as, under present

circumstances, he could well expect. He judged too it would be progressive. There is a sad deficiency of clergy, but, notwithstanding, many active agents are at work : ' and he alluded to several laymen, especially officers, of whom he had spoken, as wisely and diligently attending to schools in different places he had visited. ' That no difficulties manifested themselves, at present, in the administration of ecclesiastical affairs, and that he should leave India without anxiety.'

" 2. The Bishop had intended to have crossed the river next morning, in order to partake of the Lord's Supper, in Bishop's College Chapel. I was afraid he might not be able ; and had made arrangements for the duty at Barrackpore, in order to remain with him : as I had, indeed, before, from his saying early in June, after he could not go to church, ' these dull Sundays destroy me.' I had, therefore, remained at home two Sundays ; and though he said nothing on the subject, I had the satisfaction to see that it was agreeable to him. On the evening of the 2nd, the Bishop said, ' he felt it would be too much for him to cross the river ; ' and he gladly assented to my proposal to have communion at home, after my return from morning sermon, in the Old Church. Accordingly, about half-past-twelve, on Sunday, the 3rd, the Bishop, Mrs. Corrie, and Miss Bird, assembled in the drawing-room : preparations having been previously made. It was a very solemn occasion. He was able to kneel only whilst receiving the elements. After communicating, Mrs. Corrie left the room, being much moved, and unwilling to give him pain by shewing it. After a short pause, the Bishop said, ' How many blessings have we to be thankful for ? ' ' I have often enjoyed these ordinances in administering them, but a person must be in my circumstances to feel the value of them.' ' I have growing evidence that I know in whom I have trusted : ' and then went on to contrast the uncertainty attending science, with the certainty religion supplies. ' A little knowledge of

science,' he said, 'makes us confident; but as we advance, we feel less certainty; whilst the more we advance in religious knowledge, the greater certainty we attain.' I here left the room, and the Bishop continued in conversation with Miss B. for some time respecting family matters. In the evening, the Bishop retired, for the first time, before tea.

"3. On Monday, he did not leave his room; and his medical attendant being now in the house, I merely saw him twice, on going into his room to enquire after him. In the evening he went out in the *Tonjon*, and spoke to me, on the bank of the river, about a marriage which he had been consulted upon; but he was soon tired, and retired to his room, without coming into the drawing-room.

"4. On Tuesday, he did not leave his couch. I saw him early: he was very unwell; and his medical attendant being constantly with him, I did not go into the room again till about 4 P.M. He then requested me to make known to Mr. Robertson of Bareilly, the state of weakness into which it had pleased God to bring him. After which he said, 'he enquired not after Mrs. Corrie, but he felt deeply the kindness she had uniformly manifested.' 'He desired his kind love to her; and that she should be told he felt his obligation.' On my saying that, 'had he been able to come into the drawing-room, she had hoped to see him in the evening, and would be glad to come to his room:' he said with emotion, 'he thought he would rather be spared.' 'He did not,' he said, 'speak much to me on the state of the diocese; I knew it as well as he did, and in some respects better; and added, 'I say with truth, I feel no reluctance to leave things as they are. There was nothing of importance claiming immediate attention, and should any difficulty arise, you will get over it.'

"The faithfulness of God to His word was referred to by him; and on my mentioning an expression of the late Rev. D. Brown, on his death-bed, viz. 'The Lord's will is best. His way is best. His time is best.' The Bishop added,

‘that he greatly needed the intercession of his friends, that such might be his state of mind.’

“ 5. In the night of the 5th, [the Bishop] being restless, the doctor asked, ‘if he would like me to come and sit beside him?’ On his assenting, I was called; I went to his bed-side, he took me kindly by the hand and said, ‘he feared he interrupted me.’ He then began to say, ‘how happy he should be, could he speak to the natives in their own tongue;’ and referred to his head-bearer. I offered to speak to him in Hindoostance; but the Bishop said, ‘not now, he is fearfully untutored.’ He spoke a good deal on subjects of religion, connected with his own state; of the insufficiency of learning, talents, &c. &c., without the blessing of God; how often God brings about great things by small means; and instruments we should not have thought of. After about an hour, he asked me to pray with him; then said, ‘he would try to compose himself to rest.’

“ 6. Wednesday, July 6th, was a day of intense and incessant suffering, from difficulty of breathing. He seemed unable to attend to any thing; but on Miss B. going into the room, he desired her to read to him a Psalm, and conversed about a quarter of an hour on points which occurred in reading. About 4 o’clock I went into his room: I observed, that ‘I feared he had had a trying day.’ He said with emphasis, ‘*Very.*’

“ On my saying, ‘that when he felt able to attend, if he would just express his wishes, I should be glad to wait upon him for prayer:’ he assented. He after some time observed, in broken sentences, (for his articulation had become indistinct) ‘That we do not arrange matters in religion sufficiently for ourselves.’ More I could not understand. In order to keep up the train of thought, I said that ‘our mercy consists in that the covenant is ordered in all things and sure.’ He assented, and said, ‘but to those who were orderly there might be more of joy and peace in believing.’ I said ‘in great bodily distress, it seemed to me, there could

be little beside a child-like reliance on a father's care and love.' He said, 'I have an assured hope:' and added, 'that we want God to do some great thing for us, that shall prevent the necessity of humiliation, and closing with Christ.' After this I read a hymn, 'Jesus the way, the truth, the life.' He said, 'that one feeling was universal, it pervaded all hearts.' In continuation I read the hymn, 'This God is the God we adore;' and then prayed out of the Visitation of the Sick, ending with the Lord's prayer, and 'The grace of our Lord, &c.,' to which he added a fervent 'Amen.' After a pause, the Bishop broke out in prayer: 'O thou God of all grace, stablish, strengthen, settle us. Have mercy on all, that they may come to the knowledge of the truth, and be saved. There is none other name given by which they *can* be saved. Other foundation can no man lay.' On his ceasing, I added, 'and this is a *sure* foundation.' On which his feelings were much moved; and the doctor coming in, our conversation ended.

"In the evening, it was found that the Bishop's articulation had failed. He spoke no more after the above recorded prayer, expressing feelings amongst the most appropriate that could have occupied the thoughts of a dying man. He manifested little, if any, consciousness, during the remaining hours he lived; breathing the whole time with great difficulty. About ten o'clock he was helped from his bed to an easy chair, from which he did not again move; nor did he appear to sleep, or to get the least repose or cessation from suffering. His appearance exhibited the most perfect picture that can be conceived, of patient endurance. Not a word or a look indicated a wish or a want.

"7. About half-past-six, he changed for death. I read the Commendatory Prayer, and we watched for his departure. About half-past-eight, another change came on to a state of less suffering, but of more weakness; and the lingering spirit took its flight, at a quarter before ten on the morning of the 7th of July."

The Archdeacon appended the following note :

"I have not inserted the answers I made, on many of the occasions here referred to. What is in the third person is the substance of what was said ; and the words as nearly as I could remember them. What are given as the Bishop's words, were spoken as written."*

Having watched over the death-bed of Bishop Turner, there yet remained to the Archdeacon the afflicting office of preaching the Funeral Sermon. This he did on Sunday, July 10th ; and one who was present on that occasion related, that the preacher was enabled to discharge " with firmness and strength of voice, though with deep feeling," the mournful duty which had devolved upon him. The estimate which an almost brotherly intimacy with the deceased enabled the Archdeacon to form of Bishop Turner's worth, was thus summed up :—

" We have left us, in the character of our departed Bishop, an example of one who sought glory, honour, and immortality, by patient continuance in well-doing. He began where the scriptures teach us to begin—with personal religion. He had low thoughts of himself. He was seriously affected with a sense of his frailties and unworthiness, and rested his hope of salvation, only on the mercy of God in Jesus Christ. He had attained, in a remarkable degree, the spirit of self-controul ; so that he was to a considerable extent a copy of the great Shepherd and Bishop of our souls, whose word is " Learn of me, for I am meek and lowly." He took Revelation for his guide ; and whilst the Tri-unc

* Some notices of Bishop Turner are collected in the *Missionary Register*, for March and May 1832.

God of the Bible was the object of his adoration, the will of God was the rule of his practice.

“In his peculiar office he came near to the apostolical standard [given] in the Epistles to Timothy and Titus. Of his learning, and capacity for perpetuating an order of ministers in the church, it would require one of a similar measure of learning and piety to speak, but all could judge that as a Bishop he was blameless and free from reproach. Moderate in all his habits and pursuits. Disinterested in a high degree, and free from all suspicion of the love of money. He was apt to teach—a true labourer in the word and ‘doctrine’—sober in judgment—wise to solve difficulties—of a compassionate spirit—and heartily desirous of men’s eternal good. . . The lively sense he had of his own responsibility rendered him more keenly alive to such defects in any of those under his authority, as might hinder their usefulness, or do injury to the cause they had solemnly pledged themselves to serve. He felt himself bound, therefore, when occasion arose, to reprove and to rebuke ‘with all authority.’ An assured hope that in being released from the body, he should be with Christ, strengthened our departed Prelate to endure protracted and intense bodily suffering with patience and fortitude not to be surpassed; till at length, being released from this strife of nature, he entered into that eternal life to which he had long aspired !”

With reference to the death of the Bishop, Arch-deacon Corrie also writes,

TO HIS BROTHER.

“Aug. 6, 1831.

“At first my mind was ‘more stunned,’ than by any loss yet experienced. It seemed such a mark of divine with-

drawing; and yet the deceased would have argued the contrary. He used to say, that ‘designs which took all at once, seldom held a long course:’ and I desire to draw this inference,—that seeing the Lord tries us, He will at length establish us.”

By the demise of Bishop Turner, the Archdeacon had for the fourth time to administer the affairs of the diocese. In the letter just quoted he adds:—

“I am again Commissary for this See, and feel myself adequate to the charge. The routine of duty is familiar to me; and I can act with more decision from feeling my ground.”

At the same time he had to contend alone with such difficulties as might occur, there being less of co-operation oftentimes than would have been desirable. The Archdeacon’s observation on that point in another letter is, that

“A Bishop has but to signify his will, and those who do not like it, will not oppose it; but with a mere *Locum tenens*, friends argue and opposers shew themselves. I do what I can to carry friends with me, and overrule, as I am able, objectors, or leave them behind. I feel as before and more than ever, the undesirableness of power, beyond a small measure. Not to recommend measures of emolument &c., to Government, is to ‘act unkindly;’ and to interfere to prevent abuses is to be an ‘enemy.’ . . But in nothing have I more to be thankful for, than in the strength given me to bear these things; persisting at the same time, in the measures I think right.”

This kind of wear and tear of body and mind,

coupled with separation from his children and relatives, seems to have very much tended to foster a desire in the Archdeacon to leave India at the first opportunity that might warrant such a step. His feelings with regard to that subject, had indeed been so frequently expressed, in his own correspondence, and, also, in that of Mrs. Corrie with their children, that his family fully expected that he would return to England when the newly-appointed Bishop should arrive in Calcutta. It was therefore, with reference to this, that he writes

TO HIS BROTHER.

“Calcutta, Oct. 22, 1831.

“I yesterday received a letter from Mr. Goode of Clapham : he had seen you a few days before he wrote, and said you were expecting that I might be on the way home. I dare say I write very differently on the subject at different times. To-day we have had rain, and the thermometer being only 82°, I feel active ; and after all, much of the want of elasticity experienced, must perhaps be put to the account of years. I know not whether you read Blackwood, but the article ‘Christopher North taking a day’s shooting,’ reminded me of much of the cause of my own ailments. On buttoning on his gaiters and preparing for the walk, he found his instep had lost something of its spring. This is my case, and it would be vain to expect to regain that spring, in any country or clime. . . . What I have sometimes thought of, as to coming home, is to leave this about January 1833 ; but circumstances may put it off to 1834, even if life be spared.”

Then with reference to what was called the "Reform Bill," and the origin of the "Trinitarian Bible Society," the Archdeacon observes:—

"All affairs here appear flat, compared with the spirit-stirring events that are occurring around you. I, on my first voyage, attempted a Poem, beginning with something about, 'Britain, the glory of all lands.' Parson got hold of it, and by his well-deserved raillery cured me of the only poetical fit, with which I was ever visited. But whether Britain is to continue the glory of all lands, appears now to be doubtful. Well: we must look more at the Church; of which 'glorious things' are still 'spoken.' The part of it called the Church of England, is exposed from within as well as from without. Captain Gordon's proceedings, if persisted in, will throw the weight of the Bible Society into the dissenting interest, by withdrawing the wrong-heads in the church who adhere to him."

On the same subject the Archdeacon observes

TO MR. SHERER.

"We have heard with much concern of the proceedings of Captain Gordon and his friends in the Bible Society: to me it indicates the breaking up of the Society, and the splitting of the religious world into small, powerless parties. . . . How it grieves one to see men pass by all the political patrons, the trafficking beneficiaries, &c, &c, and make this ado about Socinian participation in giving away Bibles! The whole of their arguments go on the idea of the Bible Society being the *Church*, than which nothing can be more vague: not one act of church-membership is performed by the Bible Society."

About the same date the Archdeacon writes

TO HIS SISTER.

“ The sound of most of the controversies which occupy you at home, reaches us here ; and I think there was some reason for the accusation against many pious ministers, who make sanctification almost the Saviour ; whereas true and effectual holiness arises from clear views of reconciliation to God by Christ. Not theoretical views, but that heart-felt sense of the preciousness of the Saviour, which only those who experience it can understand, and which every believer should seek to realize more and more. On the other hand, we have an instance or two of young converts entering into this view, so as to go beyond their experience, and afterwards to become greatly perplexed. May we, dearest sister, learn more and more of that expression,— ‘ The life I live. . . I live by the faith of the Son of God? ’ ”

Among the important objects which engaged the attention of the late Bishop Turner, was that of providing additional accommodation for public worship ; and by his lordship’s exertions, in that respect, arrangements had been made for building three additional churches in and about Calcutta. One of these was designed to be connected with the Free School ; so as not only to enable the whole of the children in that establishment to attend public worship on the School premises, but, also, to serve for the accommodation of the immediate neighbourhood in which the

School was situate. Many circumstances, however, occurred after Bishop Turner's death to retard the completion of the Free-School Church, but this having been at length effected, the Church was opened on Nov. 20, 1831, the Archdeacon preaching on the occasion, from Matt. xviii. 11. The sermon was afterwards printed; and on mentioning this in a letter to his brother, the Archdeacon observes:—

“ I know the Sermon is worth little but for local circumstances, and that I have had to contend with some cross-grained spirits, since the Bishop's death, to get the Church opened at all. The Sermon will, I hope, counteract their misrepresentations with the public.”

Some additional and more striking results of education without religion, began now to attract attention. Those Hindoo philosophers, as they were called, who boasted of their desire to rescue their countrymen from ignorance and superstition, had begun to take alarm at the freedom with which some of the natives, who had been educated at the Hindoo College, were attacking the Brahminical faith and morals. They therefore, somewhat inconsistently, resolved to hold no communication with any who impugned the Hindoo system; and went so far as to procure the ejection from house and home, of the native editor of a paper called “The Enquirer,” because he continued fearlessly to expose Hindooism. On the other hand, the sceptical and infidel portion

of the Native community, avowed their sentiments whenever occasion occurred, and acted out their education without reserve. A curious incident, illustrative of this state of mind occurred in the December of 1831. A large importation of "Paine's Age of Reason" had arrived from America for sale in Calcutta, and a native bookseller, by way of experiment, fixed the price of the book at one rupee. At first, a few copies only were sold at this low price; but the work was found so exactly to fall in with the principles and tastes of the young enlightened Baboos of Calcutta, that at the end of five days the bookseller had not a copy of Paine's blasphemy left, although the price had been raised to as high as five rupees the single copy. As was to be expected, moreover, the same Hindoo liberalists, who persecuted such of their native brethren as exposed the Brahminical superstition, were ready enough to avail themselves of an opportunity to shew their hostility to Christianity. They accordingly had portions of the "Age of Reason," translated into Bengalee, and published in one of their newspapers; calling upon the Christian missionaries at large, and on the Archdeacon by name, to answer Paine's infidel lucubrations. Several, however, of the most respectable of the Hindoos in Calcutta, expressed their disapprobation of this proceeding, and deprecated all notice of the publication.

At Christmas-tide the Archdeacon took part in the admission of some native converts into the Church of Christ. It was on the 26th of Dec. 1831, that the Chapel at Mirzapore was filled with native Christians, the children from St. James' and Infant Schools, and the friends of missions, from Calcutta and neighbourhood. Divine service commenced by the Native Christians singing a Bengalee hymn; and during Morning Prayer, the Sacrament of baptism was administered to ten native adults, and eight native children. At this season, too, it was, that there was an examination of the schools, and a dinner provided for the native Christians and their children; of which the following lively account was given by the Archdeacon

TO HIS DAUGHTERS.

"The christians at the Church-Mission-house, dined all together on Monday last. There were 190 who sat down to dinner, as they report of the Lord Mayor's and other such feasts; and why may we not say so of this feast, though they all sat on the ground? They had, moreover, three courses and a desert. Plantain leaves being placed, one for each, with a little space between. They then seated themselves, each behind this plate of Nature's manufacture. Then came the cooks, and gave, one, a large spoonful of rice, another, a portion of vegetable curry. (I should premise, there was rice enough for each, placed at once, and a small portion of curry.) This latter being discussed, a

portion of meat-curry was then placed beside the remaining rice,—after this, sweet-meats, and then fruit. When all were arranged, and ready to begin, Roop, the catechist, said a grace;—rather too long, I thought, as, I dare say, thought some of the hungry children. They seemed all very happy. It was a day of thankfulness to many of us. Ten years ago, there was not one christian connected with this Mission; now, of these about one hundred and fifty are connected with Krishnagur. Some of them residing in the neighbouring villages, the remainder were guests, connected with other Missions. All were feasted for about four pounds, which your papa supplied. There were some English friends, too, with Mr. Sandys. We all assembled in the Chapel for worship at twelve o'clock, and it was quite filled; so that if things prosper, as we hope they will, the Chapel must soon be enlarged."

Except when occasions like these called the Arch-deacon from home, his time was now chiefly spent between Calcutta and Barrackpore. He appears, too, to have continued the custom originated by the late Bishop, of allowing any friends who might chuse to attend his family-worship on Friday-evenings; and to many were those social meetings the means of instruction. Respecting himself, he observes in a memorandum, dated

" Barrackpore, April 22, 1832.

" On the 10th of this month, I completed 55 years. Great mercies on the part of God, great ingratitude on my part, appear in review. Such has been my history throughout. I do not look on it as a thing of course, but as a proof of the inveterate nature of human depravity; and as setting forth the unutterable condescension and love of God,

the Saviour. I would not have it continue; whilst I am sure if left to myself it will continue, and continuing must exclude me from Heaven. My expectation, and my desire is, to be saved from sin; and I thank God, through Jesus Christ, that thus it will be. The prospect before me, if life be spared, is full of anxiety. I feel very reluctant to quit India. I had intended to have spent my life here; but that implied an useful life. My present appointment has operated to make my defects more manifest. Who would have thought, when I was glad of release from the duties of the Presidency, (being from debility unable to perform them,) that so much publicity would have followed? Who could have calculated on the Bishops being removed, one after another? This is the Lord's doing. If I have not brought discredit on my religious profession, it is also of Him. He has hid me in 'the secret of his pavilion': I feel this most sensibly."

The Archdeacon's correspondence shews that the anxiety here expressed respecting the future, was much increased by the accounts which reached India of that turbulent spirit, which now pervaded England; and which had been called forth and fostered by unprincipled men; who, in the absence of arguments, derived from truth and righteousness, in favour of their schemes of reform, did not scruple to recommend the use of the brick-bat and the bludgeon. Thus in writing

TO MR. SHERER.

“ April 25, 1832.

“ The overland news have reached us up to the 13th January. Very troublous times seem coming over you. May the Lord avert or guide the storm, as He surely will ! But who may be swept away in its violence, who can say ? What anxiety you must have experienced about Lucy during the riots at Bristol ! And now again burnings have commenced in various parts. These things make the prospect Englandwards very dreary, and add to the natural indecision of my mind as to what it may be right to do, respecting having our children here, or going to them. Yet I expect and confidently believe, that when the time comes our path will be plain.”

And with reference to the same subject he writes

TO HIS BROTHER.

“ The rejection of the Reform Bill by the House of Lords, seems very disastrous. I think they did their duty, but the late promotions in the Church look as if the proverb were about to be realized, ‘ *Quem Deus vult perdere &c.*’ What can result from the influence of such men but laxity of doctrine and of practice, and changes in every department ? Change may be required in some things, but they should be men who fear God and reverence his word, who make the changes. Well : *the Church* shall stand to which we belong. The Rock, Christ, is not to be shaken by these convulsions.—Yet these troubles in Old England distress me much, not only for the sake of the land of my fathers, but as affecting the determination I shall be obliged to come to, if spared a few months longer, as to return or not return to you. Sometimes friends here say, I shall have the offer

of becoming Bishop, or one of the Bishopricks of India. This I do not myself think ; or when the thought occurs, it creates only fear lest the offer should be made. . . . Ever since I left college, present duties have required present exertion ; and if I have any reputation for discretion, it is, because like the owl, I have preserved silence on points on which I was ignorant. With these true thoughts of myself, every occasion of publicity has brought me only secret humiliation ; with, at times, overflowing feelings of thankfulness to God, who ‘out of the mouths of babes ordains praise.’ But now my secret desire is for privacy. This perhaps, is at the bottom, after all, of that hankering I feel after what I always called Home. Though England since our father’s death, presents no [particular] home to my mind, the Island generally is home ; and should it be the will of God that I come among you, a small circle will bound my affections. And yet I should soon love all those whom my brothers and sister love, and all who have shewn kindness to the children of our love. But when I should be loosing my cords and preparing to take down the earthly house of this tabernacle, I may be in danger of becoming more attached to the passing scene. So, after all, there is no safety but in fearing always.

“ All things here continue much as usual, except indeed, that the great reductions in the army have led to the display in several parts of the country of a disposition to plunder and to insurrection. It is not, I apprehend, from dissatisfaction with this more than with any other government, which might have been in possession. But it is human nature unrestrained by the outward or inward influence of Christianity : and our men in authority will not learn, how much they owe to the Gospel, even as it respects this life, in restraining the evil passions of mankind. A small offering to the idol, of any plunder gained, sanctifies the remainder to the possessors : and now that so much country is left without the presence of any military force, why should not the

natives help themselves to whatever is within reach? This is the spirit at work in much of this land."

Meanwhile the preaching of the gospel was not without effect, for the Archdeacon was able to inform

MR. SHERER.

" July 7, 1832.

" In our mission this year, 108 have been added to the Church, of whom seventy-two are adults; and there is a growing willingness in the natives to listen to the Gospel. We have a converted Jew,* also, seeking the welfare of the lost sheep of the house of Israel; and Mr. Wolff is in the Punjab on his way hither. He has been imprisoned, bastinadoed, made to work as a slave, and scarcely reached Peshawar alive; but now Runjct Singh, hearing of his connection by marriage with the Governor General, has sent him a guard of honour; and he who was yesterday literally a beggar, finds himself treated as a prince."

In the following month the Archdeacon had the happiness to witness the baptism of one of those native youths, who have been already mentioned in connection with the Hindoo College in Calcutta;† and of whom several, by attending the lectures of Mr. Duff and Mr. Hill, on the Evidences of Religion, had been led into a belief of the truth of the Bible, as a revelation from God. The youth in question was baptised in the Old Church on the 26th of August, and soon after became a student in Bishop's

* Mr. Samuel.

† See above pp. 494, et seq.

College. The decided preference, however, which this youth and others evidenced for the Church of England, seems to have occasioned much annoyance to many, of whom better things might have been hoped.

“The Baptists,” as the Archdeacon writes to his sister, “did all they could to prejudice them [the native youths] against us: so that when the youth referred to, came to talk over the Baptismal service, all the usual objections were familiar to him; but he was satisfied with the explanations so often rendered of them. These,” adds the Archdeacon, “are little refreshments amidst much to depress us: for the spirit which is abroad in England, is also spreading here. Many are not only disposed to favour dissent, but to discourage the Church. Here, where are no tithes or exactions to complain of, we might expect to be let alone. But no: we must be pulled down, if possible, from the elevation we have gained. Our Governor General and his Lady have done much towards this, by going alike nearly to Church and meeting; so Mr. J. Hill publishes a book to explain, as he professed, the principles of Independency, but it is in reality a collection of the bitterest things which have been uttered from time to time, against Establishments in general, and the Church of England in particular. It has however, answered his end with few or none; whilst it has exposed to many the bitterness they would not believe could dwell under so meek an exterior.”

So again the Archdeacon in writing to his brother observes :—

“Here we have no tithes, no collection of Church-dues, to call forth ill feeling. We interfere in no way but in our religious character, yet this offends.”

It might truly be said that there was "much to depress" the spirit of a Christian, when such persons as Mr Hill professed to be, could have so carefully treasured up, to be poured forth as occasion served, "the bitterest things which had been uttered against the Church of England;" because such a proceeding must have given reason for doubting the religious sincerity of the parties themselves. (Phil. i. 15; 1 Cor. xiii. 1—3.) Whatever evils might have been connected with "establishments in general, and with the Church of England in particular;" no person with truth could charge those evils upon that Church in India. On the contrary, it was impossible to overlook the extensive good which our Church was at that moment effecting, in every corner of the Eastern empire; and that by means of funds as unconnected with the State, as Mr. Hill himself could have desired. If history and experience therefore, had not explained, that it was Episcopacy and not Establishments that called forth the sad exhibition of Independency of which the Archdeacon complained, this outbreak of Mr. Hill and his friends must have appeared most unaccountable. The Archdeacon therefore, being fully aware that the question to be decided was, "The office of the ministry, is it of Christ, or only by the suffrages and allowance of the people?" reprinted, (but without any allusion to Mr. Hill's book,) Hey's tract on the three-fold ministry of the New Testament; and as

subsidiary to this tract, Dr. Mill printed Chillingworth on the Apostolical institution of Episcopacy. Both were eagerly read, and many who scarcely knew the difference between the Church and dissent, had now their eyes effectually opened. Amidst such causes for sorrow, there were counterbalancing occasions for rejoicing. In the letter to his sister already referred to, the Archdeacon writes :

“ I am not without fruit in my own sphere. Several respectable Mahomedans have come most mornings, for some months past, to read the scriptures with me. Two of them were baptised about a month since, and two are to be baptised to-morrow (Sep. 5.) and new enquirers are often appearing; so that there seems a prospect of a native Church being gathered from that class, in time.”

The baptisms here spoken of as expected to occur, took place in the mission-chapel at Mirzapore on the 5th of September. One of the parties baptised was a young person of talent and great respectability, who had gone through the usual course of education at the Mahomedan College, with a view to his becoming a Molwee. The sacrament was administered by the Archdeacon, who conducted the service in Hindoostanee. After the baptism, he addressed the European portion of the congregation, exhorting them “ to take heed, lest whilst the natives of India were thus entering into the kingdom of God, they, the professors of the Christian name, should come short of everlasting life.”

CHAPTER XIX.

ARRIVAL OF BISHOP WILSON.—BAPTISM ^oOF NATIVES.—ORDINATIONS.—VISITATION OF THE UPPER PROVINCES.

THE Rev. Daniel Wilson had been consecrated to the See of Calcutta early in this year, and was now approaching the shores of India. It appears that on his appointment to the See, Dr. Wilson had written to Archdeacon Corrie to inform him of that circumstance, and had kindly taken occasion to express a desire that the Archdeacon would for the present continue his services in India. With reference to this estimable prelate the Archdeacon writes

TO HIS BROTHER.

“ Dr. Wilson has not yet arrived, but is daily expected. I know no one more suitable to have been sent among us, but our expectation must be from God alone. It would cost me a severe pang were I told I should not be allowed

to visit England again, yet the prospect of remaining here is not painful to me; and it is chiefly on our children's account that I have thought of retiring. . . You are not likely to know, unless I tell you, that Mr. Charles Grant has written me a very kind letter, stating why I was not called home to be made Bishop. . . I am more than satisfied, for I desire not the office. I have felt a measure of the responsibility attached to it; experienced what it is to be set on an high place 'as a mark for envy to shoot at;' and above all, I know to a demonstration how much more such men as the last, or the present Bishop can effect, beyond my utmost ability."

.That it might meet his lordship as soon as he should arrive in India, the Archdeacon addressed the following letter

TO THE BISHOP OF CALCUTTA.

"Oct. 2, 1832.

"The news of your appointment to India, reached this country at the latter end of July, and caused thanksgivings to ascend from many hearts. Your two kind letters did not reach me till September 21, so that the time had passed for addressing a letter to the Cape. This will, we hope, meet you before the end of this month, on the Sibbald's entering the River, and in good health, and without disaster on the voyage. Our hearty congratulations are offered, and prayers that your entrance in among us, may be 'in the fulness of the blessing of the Gospel!'

"From what you are reported to have said at the Church Missionary Society's anniversary meeting, it would appear that you had been led to expect that arrears of business await you, to be arranged: I am happy to say that not a

case, that I am aware of, is in arrear; that though much interesting business connected with our public institutions, will claim your attention, nothing in the way of official arrangement remains for your decision. I am most happy to observe your intention of endeavouring to preserve health. Our former Bishops no doubt had the same purpose, but they did not take advice from those more used to the climate. I shall, please God we meet, explain to you how both Bishops Heber and Turner brought on, inadvertently, their own end. There is nothing in the climate to prevent most constitutions continuing, with care, to enjoy good health. At the same time, it has appeared to me that no particular age is more favorable than another; or that there is any such thing as becoming inured to the climate, so as to bear exposure at certain times. Experience teaches us to avoid certain situations and not to expose ourselves [to the climate] at certain times, if we can avoid it; and this is all, in my opinion, that any one gains by long residence here. All this will soon become familiar to you; and I have no doubt, under usual circumstances, you will be able to go through all your duties with comfort. . .

“ I shall say nothing of my own affairs, except that I was not intending to leave the country this year; and that it will be my delight, as well as duty, to be assisting in every way I can.”

On the report reaching Calcutta that the “Sibald” had arrived in the river, the Archdeacon, as on like former occasions, obtained the use of one of the government vessels, met the Bishop, and conveyed him to Calcutta. His lordship arrived there on the 4th of November, and was installed on the next day.

The Archdeacon was thus relieved from some of

those anxieties which were connected with official duties, but he was not without trials of a domestic nature. The ship in which his wife had embarked for England in the middle of December, was wrecked off Coringa, on her passage to Madras, and the passengers only saved by taking to the long-boat. They ultimately landed at Masulipatam, and the fatigue and exposure to the cold which Mrs. Corrie and the other passengers underwent, proved of no lasting detriment to them ; but all their luggage was lost.

A letter addressed to his wife soon after her departure from India will give some idea of the nature of the Archdeacon's occupations at this time :—

“ January 6, 1833.

“ The last few days have furnished increasing occupation. On Wednesday I breakfasted with the Bishop, and arranged with him for the examination of the candidates for Ordination. I then went to Da Costa, who has been too ill to leave home, and corrected two proof sheets of Isaiah, in Persian, and two of the New Testament in Hindoostanee. I returned home at two o'clock, when the Natives, who read the Scriptures with me, occupied me till four.* On Thursday I was occupied nearly the whole of the day in writing to G. on his offence ; and in the evening the Bishop dined with your mother and I, and we talked over Church affairs. On Friday, there was a meeting of the High School managers, to appoint Lambrick *pro-tem*, head, and young Thompson second master. I then went to the examination, of Native Schools at Mirzapore, the best by far we have had : Dunsmore their superintendant. This kept me till 2 o'clock. I came home and found the candidates' papers

for my inspection, which by close application I got through by dusk. I then went to A. S. to dinner at six, and from thence to the town-hall, to the Bible Association general meeting, at half past 7 o'clock, and home at ten. The Bishop took the chair, Bannerjee spoke well, but too long. Yesterday I wrote two public letters, and prepared notes of an address which the Bishop wished me to make to the candidates for Ordination, and their duties as they related to this country. At four I went to the Molwee's, and conversed awhile with about a dozen natives on John iii., and then came home to dinner. Now for some fragments. A Moonshee is to be baptised on Wednesday, who many years ago received a New Testament at Dacca. He cannot remember the date, but it was from the Chaplain who was there before S. He has been reading this, and enquiring at different places; till at length, convinced of the divinity of the Lord Jesus Christ, he wishes to take up his Cross. He appears more spiritual than the Molwee; but you know we must not too readily trust appearances. He has a wife, who, he says, is persuaded also, and they have two children.

"Past 2 o'clock—We have been detained at the Cathedral till now, and have had a most instructive discourse from the Bishop, Acts xxii. The Ordination of two deacons and seven priests altogether, is indeed a new sight in Calcutta. The Cathedral was crowded, and the service full of interest. At the Communion afterwards, one hundred and fifteen attended. Many appeared deeply affected."

Mrs. Corrie having proceeded from Masulipatam to Madras, the Archdeacon obtained leave to join her there, with a view to arrange for her passage to England by another ship. He was consequently absent from Calcutta until the beginning of March. On the 9th of that month he writes :—

TO HIS WIFE.

"I found things here of a mixed nature ; some pleasing, some painful. Of the pleasing was the baptism of twenty-five Hindoos in Mirzapore chapel, on the evening I arrived. The Hindoostanee congregation much increased. A fine youth of about eighteen, the son of an Englishman, but abandoned by the father, has with his Mother, sought instruction. He is dressed as a Mahommedan. Another youth of the same description, was confirmed, but I have not yet seen him."

Some particulars of the then state of society, which the Archdeacon communicated in a letter to Mr. Sherer, may not be omitted :—

" March 30, 1833.

"You will learn from other sources the great distress which prevails through the failure of the great houses here. One point of retribution I cannot but think is observable in the recoil of the Free-trade system. They were the men who maintained the Hurkcaru and India Gazette, to vilify the Company and to run down the Government ; and just in proportion as they injured the interests of the Company, their own were injured. . . Of public matters you will, also, hear. We have now a newspaper at Cawnpore, at Meerut, Agra, and Delhi. The Delhi paper has an article on the misconceptions of the Natives, shewing how easily they are led away by rumours, &c. ; which seems to point out the impolicy of these very newspapers. The subject of Missions is daily gaining ground ; yet opposition is at work underhand. Paine's ' Age of Reason ' has been circulated to a large extent among the educated Hindoos ; and a very plausible work written here, but printed in England, entitled ' Christianity of human origin,' has got considerable currency."

It was during the March of this year that the Archdeacon, among others, resigned his office of governor of the Free-School in Calcutta. For a considerable period the affairs of the school had been a source of contention at the Presidency, in consequence of a difference of opinion between the governors and the committee of that Institution, respecting the management of the charity. It was therefore at length agreed that the points at issue should be submitted to the arbitration of the Bishop, it being at the same time understood that his lordship's award should be final. One portion of the award was that the governors and secretary of the school should resign their office, in order thus to allow of such a reconstruction of the government of the School as might seem calculated to compose the existing differences. The Bishop himself led the way, by resigning his office of Patron; and the Archdeacon readily followed so disinterested an example.

Soon after this, the Bishop of Calcutta decided that the Archdeacon should make a visitation of the Upper Provinces. An application was accordingly made to government for the purpose of obtaining travelling allowances for the occasion; and early in May an Order to that effect passed the Council. Before leaving Calcutta the Archdeacon relates

TO HIS WIFE.

“ June 9, 1833.

“ The subject of Infant-Schools is to be taken up by the Bishop. Yesterday most of our friends among the Chaplains breakfasted with him, and a meeting was resolved on, to be called next Monday at the Bishop's. Lord and Lady W. are full, also, of the subject, and are to give largely, &c. A central school is to be built, and a Master and Mistress to be sent for from England ; so that the little one on which you bestowed so much care, and which Mr. U. let die a kind of natural death, is to be succeeded by a magnificent offspring (shall I call it ?) ; and Bishop Turner will yet speak to the place in this way, though his name be forgotten. A meeting, also, is called to forward steam-communication, which has been taken up anew at Bombay ; and Lord W. is, also, aiding individually ; and we are to have answers to our Letters in four or five months, if not to have leave of absence for six months, with permission to visit Clapham, without loss of pay or *batta*. Such are the topics of the day.”

In the same letter the Archdeacon mentions an occurrence which will not be read without interest :—

“ One of the youths who was to have been baptized on Whit-sunday, was seized in the street, by his relatives, and carried home to Bunhoogly. He had been there confined in a room for fifteen days, threatened, and was to have had a maddening potion administered to him, but for the cries and entreaties of his mother, whose love for the fruit of her womb prevailed over her superstition. The youth bribed a servant to carry a letter to Bannerjee,* and he with young

* The Native Christian master of the Mirzapore school, and the person who had formerly been ejected from house and home for editing the *Enquirer*.

Henry R. went in a palanquin carriage on the Berhampore road, on Sunday Evening the 2nd, when the lad escaped ; fled to the appointed place of meeting, and, getting into the carriage, was brought to Mirzapore. A rich uncle, one of the Dutts, came on Friday last with a Brahmin, and tried to coax the lad away again ; promising him all sorts of liberty, and every thing, but leave to become a christian. The youth stedfastly refused. On this a complaint was lodged at the Police office against Bannerjee, charging him with violently carrying off the lad, but they could not sustain the charge, and the case was dismissed : and here the matter rests at present. He is a very intelligent lad of sixteen, but short of his age. I had an interesting conversation with him on Sunday evening, too long to write to you, but the substance of it was as follows : ‘ A full conviction of the truth of Christianity. Its suitableness to mankind as revealing a Saviour, and the lad’s own individual need of pardon of sin, and of grace and strength to bear his trials, and to obey God.’ The poor fellow was very feverish from the agitation he had gone through. Mr. S. was preparing tea for him, and he slept in one of S’s room for security. How little we know of such difficulties in the way of salvation ! Our ease and levity are equal impediments, and perhaps sources of greater danger.”

The youth mentioned in the foregoing letter was named Brijonaut Ghose, and had been educated at the Hindoo College, but afterwards became a pupil at the Mirzapore school, under Krishna Mohun Bannerjee. There, it appears, he was in the habit of conversing freely with his companions respecting the follies of Hindooism, and this having reached the ears of his parents, they became apprehensive that their son would embrace Christianity, and so forbade

his attendance at the school. His absence was not particularly noticed at the time ; but on his returning again after some time had elapsed, he stated the reason for his absence, and shewed a greater desire for instruction in the great truths of revelation. The opposition to his attending at Mirzapore, now became more decided on the part of this youth's parents : they took him to their home, confined him to the house, and had him carefully watched for several days. The youth, however, contrived to escape, and instantly went to Mirzapore ; but as the friends of that Institution were, for every reason, anxious not to make converts by stratagem, it was decided that a temporary residence should be provided for the youth, and a Brahmin provided to dress his food, that he might not lose caste. But before a residence could be obtained, the youth was again captured by his relations, and subjected to the treatment which the Archdeacon's letter relates. So soon, therefore, as ever the youth found himself rescued from the unnatural violence of his parents, he earnestly desired to be baptized. And as there was no doubt respecting his fitness for baptism, so far as concerned his knowledge of the Gospel, and the sincerity of his faith in its promises, there seemed, at first, to be no reason for disappointing his desire ; especially as baptism would effect a complete separation of the youth from his relatives, and thus prove a

certain protection against their future persecution. To prevent, however, any suspicion that so solemn a rite had been hastily administered, or that the Missionaries had acted from unworthy motives, it was considered better that the baptism of the youth should be deferred. But in the meanwhile the father of the youth obtained a writ of *Habeas Corpus* from the Supreme Court in Calcutta, calling upon Bannerjee to produce Brijonaut Ghose, and to shew cause why he was detained at Mirzapore or elsewhere. Bannerjee, of course, appeared in Court with the youth, and stated, through the Advocate General, all the circumstances connected with the youth's history. The Court, however, decided that the parents were the natural guardians of their children, and the youth was therefore ordered to be delivered up to his father. It was in vain that the youth personally expressed his unwillingness to return home, and alleged his dread of the repetition of the violence which he had already experienced: the Court did not feel called upon to interfere until the dreaded violence had been actually offered; and consequently reiterated the order for the boy to be given up to the father. The poor fellow was then seized hold of by his father; but it required considerable exertion to get him out of court. He wept most bitterly, repeated his appeals to the judges, seized hold of the table at

which the barristers were seated, and was only dragged away inch by inch.

This unusual scene gave rise, as it will be concluded, to much discussion, and in its probable consequences was of no ordinary importance: it occurred on the day on which the Archdeacon left Calcutta; who in announcing his intended journey to his brother, observes:—

“My visitation out and home, will embrace a circle of between 2000 and 3000 miles. I have no fear as to health; and for the rest, I have the word of truth, ‘I will be with thee in all places whithersoever I shall lead thee.’”

Full particulars of the Archdeacon’s proceedings are contained in his letters to the present Bishop of Calcutta, and in his correspondence with Mrs. Corrie: it is from both these sources that the following information is derived;—

“On the 13th July, 1833, I went to Chinsurah, and found dear B. on the steps of the Church to receive me. Passed a peaceful day on the 14th with him. Having been less at ease for want of repose, I enjoyed Saturday as much bodily as mentally. On Sunday morning I preached to the soldiers: and in the evening B.; there was a collection made both times for the Church Missionary Society of about 100 Rs. The church in the evening was nearly as full as in the morning. Captain J. came up to see a friend, and passed an hour on Sunday with me; he breakfasted with us on Monday morning; and he and B. came on with me to Bandel. I thought much of the many partings we have had in these places. Beloved Mr. Brown came up with Martyn and

Parsons and me to Forsyth's here in 1806;* and again with Parsons and me in November of that year. M. and Miss C. and I paid F. a visit here in 1812. Now where are most of these? Their place others fill. Yet the work of the Lord goes forward!

"I consider my journey now commenced. The weather is favourable; the wind fair and steady till toward evening, but not strong; and very cloudy.

"Reached Santipore, July 16th, and expected to be at Culna by breakfast time. Arrived at Culna by nine. Mr. A. came down to the boat, and we afterward went up to the Mission bungalow and staid till evening." Their mode of life is just what people at home fancy of Missionary life in India; the house was clean and airy; the children are kept in such order as Christian children should be, playful yet obedient.

"I was nearly a day sooner than was expected; only two of the four schools were sent for to be examined, and of them only the first classes, and a few of the second. There were forty-one boys: they read with great correctness the 6th of St. Matthew: and generally gave correct explanations from notes supplied to each school by Mr. A., explanatory of what they read. They read with equal correctness Ellerton's Dialogues, 5th Ch.; and are expert in their explanations; the whole of this book the boys had read; it is a great favourite among the scholars; and a few days since four youths, who had been educated in these schools, came to Mr. A. and requested a copy of each of the Dialogues for their private use.

"M. A. has a school of sixteen girls in one of the rooms of the bungalow; one of them a few months since was, with her mother's consent, baptized. There is also an English class of about thirty; their proficiency was not so manifest. The teacher is a Mahomedan, who learned English at some school in the Chitpore road. Mr. A. speaks of a great and

* See above pp. 54, 55.

favourable change in the respectable natives towards him. This appears among other things, in some wealthy people, who had set up a school in opposition to one of the mission schools, having, after some conversation with him on Christianity, given up their school, and sent the boys to his. Culna is a great mart for grain, so that tracts are carried from this to many distant parts of the country, and Mr. A. speaks of strangers, who come to the market, as desirous of obtaining tracts to carry away with them. In the evening twenty-one of the native Christians attended for worship. Mr. A. leads the psalmody with his violin, just loud enough to keep them in tune; the effect was very pleasing.

“ July 18th.—We crossed the river, after leaving the mission house, for freer air. Mr. A. came with me. It reminded me of our visit with the late Bishop, when he had in like manner crossed the river with us. We spoke of him with much affection, and especially of the good judgment displayed in his remarks on Missionary operations. In the night there was much rain; but yesterday the wind was fair, and steady without rain, as far as Nuddea. I staid at the mouth of the Jellinghee an hour, expecting that Mr. R. might have come from Krishnaghur to the neighbouring factory to meet me, as I had written to him about my plans from Chinsurah. He was not come, nor is it of consequence, as I could not have gone at that time to see the Nuddea school. We proceeded very slowly, yet reached a point near the factory with the upper-roomed house. There was a fine plain covered with growing rice. A clever-looking young brahmin, in part owner of the field, came up to make salaam. I engaged him in conversation by setting the young baboo to ask him questions; no good seemed to follow; but on the passage “*Come unto me, all ye that labour and are heavy laden,*” &c. being read, I observed, that if the brahmin would admit, that sin is a burden, it would make him uneasy; so that I feared he would put away the invitation. He became thoughtful, and left us a

little seriously. The 18th passed rather uncomfortably. I had called the moonshee, and had just commenced reading the 1st of Acts with him, when we began to move round and round! The river had made on both sides a deep indent into the bank; and the water was boiling like a whirlpool. After some time the dandies made the side; but the river ran a perfect sluice. I got on shore, and after two or three trials the pinnacle was dragged with much difficulty out of this situation. But for a mile, the river ran with like violence; and I had to walk all that way; the day was clear and the heat great; I had a chattah, and walked no faster than the dandies, who were bending to the earth almost in their endeavour to drag the pinnacle on. I abstained from water though exceedingly thirsty; and only moistened my mouth with a wet towel, and after an hour's repose felt no inconvenience. The river still ran very strong, and has been very tortuous since passing the Jellinghee. About twelve a heavy fall of rain came on; the men fastened the pinnacle slightly to the bank; and all came on board for shelter. This continued till three, when we set off again, and a strong wind springing up, we made head against the torrent. The rush through the water was by no means pleasant; but we were mercifully brought to a quiet resting-place about half-past-six, P.M.; the wind died away and we had a cool refreshing night. During the day at intervals, I had much conversation with the moonshee on points of religion in which he is interested. We read also two chapters of the Acts, and conversed much on the contents. There is little expectation left of our reaching Berhampore on the 20th, which I much regret. It is His pleasure, however, who is the God of Providence, as well as of Grace. The river is now rising rapidly; and as it has not yet overflowed its banks, we have to contend against the whole strength of the stream, especially at every turning. On the 19th our progress was small. About eight A. M. heavy rain came on, so as quite to obscure the horizon:

this detained us till near noon. We tracked when the wind lulled; small rain fell till near four p. m., when the wind rose, but not fair for us. At length at Dewan Gunge the course became fair, when we fell again upon a whirlpool; but the wind carried us slowly through, and with some exertion we reached a point near Cutwa.

"I was here strongly reminded of my first visit in 1806, when I walked through the sun from Dewan Gunge to visit Chamberlain.* The matted bungalow, his first wife's tomb, visible as we sat at table, and the delicate little girl, the daughter of that wife, sitting by him, and his mourning for the recent loss of his second wife, and the melancholy all these circumstances cast upon our conversation, were vividly called to my mind. Then his primitive mode of living, vegetable curry, and spring water, gave me a feeling of veneration for his character. I well remember too how in the evening Parson's lively conversation cheered him and he came on the next day with us to Plassey. At parting we sang Chamberlain's much used hymn, "O'er the gloomy hills of darkness, &c." I well remember the energy with which he used to sing. He is now singing the 'new song' in livelier strains, and his work has not fallen to the ground. The moonshee could not come on, on account of the rain. It is subject of much regret to find myself on the evening of the 20th ten coss from Berhampore by land, and not less than fifteen distant by water. But I am not conscious of having lost an hour since I left Chinsurah. If I could have foreseen the obstacles, which have arisen from the winding course and strength of the stream and failure of wind, I might have passed without visiting Culna, but these reflections are now in vain. May I but have wisdom and strength to improve such opportunities as may present themselves at Berhampore!

"I arrived at Berhampore in the forenoon of the 22nd

* See *Martyn's Letters and Journals*. October 23rd, 1806, for one or two notices which will illustrate what is here said.

July, and called on the chief military person and made known my purpose of remaining over the following Sunday.

“ On Tuesday forenoon I inspected with Col. T. the place newly appropriated for divine service. It is fitted up with pews for seventy or eighty of the upper classes, and with benches for the private soldiers. It is supplied also with two chandeliers of eighteen lights each, and abundance of wall shades for evening service.

“ On Wednesday I examined all the classes in the regiment school, consisting of sixty boys and forty-two girls. The upper classes read their scripture lesson with distinctness and propriety, and were pretty ready in Crossman's Catechism: this was their chief attainment. In the regimental library there are between 300 and 400 volumes of a miscellaneous kind; few treating of religious subjects. To keep up the library, sergeants subscribe four annas a month, corporals and privates one. There are 213 subscribers. The Christian Knowledge Society's library is confined chiefly to the hospital. On Thursday forenoon I called on some of the Civil servants, and on Friday visited the hospital, and read to and exhorted the more dangerously sick. Mr. M. arrived to-day; but went at once, being very poorly, to Mr. P's house, which is about two miles from the barracks. On Saturday morning I made some preparation for the following day. At half-past-six A. M. on Sunday, (the 28th of July) the regiment was marched to church. There are in the whole 700 men, of whom about half are Protestants, and some of these being on duty, those who attend are very sufficiently accommodated, which was by no means the case in the place formerly used for their assembling. Mr. M. was too unwell to assist, so that I had the morning service on my hands, and the sacrament, of which notice had been circulated: twenty persons attended. At half-past-three P. M. about thirty convalescent out of the forty-two sick assembled in the ward of the hospital. In the evening Mr. M. read prayers. There were about 150 soldiers present; and all the pews were occupied as in the morning.

“ These are the principal events in the way of duty which occupied me at Berhampore. A station school would be very desirable for the many poor Christian children, unconnected with the army ; but in the absence of a chaplain, and from my own inability to endure the exertion, and indeed from want of time, nothing was done towards such an object. I had much pleasure in renewing acquaintance with several I had known up the country ; but could benefit them little, being always made unwell by the morning’s exertion. The wind has almost quite failed these two days, which renders the heat more oppressive.

“ There is a mission here of the London Society. Mr. H. has been at Berhampore several years, and is much respected. The success among the natives has been very limited ; but he is very diligent in endeavouring to make the truth known, preaching once or twice a day in their bazaars and villages.”

In a letter to Mrs. Corrie dated “ on the Ganges,” August 1st. the Archdeacon, after having given a detailed account of his equipments, &c. adds :—

“ Now for my companion. He is a baptized Hindoo, of respectable, though not wealthy connections ; was educated at Mr. Hare’s school ; attended first Mr. Derosario, and afterwards Mr. Duff : became a teacher in Mr. Duff’s school, and was finally baptized in the Scotch congregation. He is now on the way to Futtyghur ; R. is Judge, and a pious young doctor M. with him have established a school, and wish for a native christian teacher. Well : this youth, by name, Gopy Nath Munde, was recommended as a school-master ; and to go with me, was thought by pious friends in Calcutta, a favorable opportunity. A place in the baggage-boat was assigned him, together with a learned Mahomedan enquirer, who will thus, I conclude, get a free passage to the upper provinces. He is reputed wealthy, and asks

nothing but a passage from me. The other youth finds the pinnace more comfortable than the baggage-boat, (i. e. the boat laden with scriptures and tracts, for I have no baggage) and the second night he coolly proposed sleeping on my couch in the outer cabin. This I told him would be inconvenient to me, but that he might sleep in my *palkee*,* on the top; and there ever since has been his domicile. He is up as soon as I am, and at first his want of acquaintance with the peculiarities of our habits was trying to me, but I had to deal with a christian, and must not offend him. By degrees we became intimate, and I begin to explain to him our ideas of propriety. He *is*, I have reason to believe, a christian; has taken my observations in good part, and now I find little to interrupt my comfort, beside what the constant presence of any except my beloved family would occasion. I find him especially deficient in scripture knowledge, and in doctrinal divinity. Hence, of late, every morning exercise is a lecture on some point of scripture. We, to-day, commence for morning-worship the Psalms. About ten the Molwee comes when he can; and he has also found out the comfort of the Pinnace; so that he now comes daily. He reads the scripture in Hindoostanee, with me first, then he and the Baboo mutually instruct each other. the Baboo learns Hindoostanee from the Molwee, and the latter English from the former: but here I am often appealed to by both. I must add that the Baboo (his age is twenty) has begun in consequence of previous conversations, to read the scriptures in Bengalee to the dandies. He offered to instruct Ameer,† but he said tauntingly, ‘O no: I failed once, and I’ll have no more to do with it.’ To-day we entered the troublous Ganges. A squall came on soon after we entered; then a lull, which left us on a sand-bank in the middle of the river.”

In a letter to the same, dated Aug. 7th, he writes :

* Palanquin.

† One of the attendants.

“Yesterday being very anxious respecting the objects of my journey, I looked into Bishop Heber’s journal ; and I see more clearly what I have to do. His being a Bishop, his lively conversations, and especially his coming to confirm, raised an interest wherever he went, which I can have no pretension to expect. But at Berhampore, notwithstanding my inability to go amongst the people privately, all the station attended Divine service, and instead of ten or twelve as usual at the Lord’s Supper, twenty attended. For this encouragement I feel thankful, and trust, as health returns, I may at the station before me be the means of quickening attention to the things which belong to salvation. 8th. Stationary in a jungle, the weather cool, the night again stormy, the wind still contrary. I had an interesting conversation after breakfast with the Baboo, explaining to him the subject of the annual Atonement and year of Jubilee of the Israelites. We read the xvth and xxvth of Leviticus, and the corresponding passages in the Hebrews. It is gratifying to observe the pleasure these discourses give him, and truly,

Israel in ancient days
Not only had a view
Of Sinai in a blaze,
But saw the gospel too.

I have these few days been studying the Levitical Institutions with renewed interest and benefit.

“August 9. Yesterday evening, about ten of the dandies were led to sit down by us on the top of the Pinnacle ; and by keeping the Baboo to interpret what I said to them, they were detained for an hour, conversing on the subject of a mediator. By degrees they were led to see that Jesus was more worthy than their prophet, and they appeared very serious in their manner.

“I have been engaged with the Molwee and Baboo in new arranging the words in the Persian Litany, which is nearly accomplished. In the evening, four of the dandies again seated themselves near to us on the poop, and by degrees

they were led again to the subject of a mediator, who could pay our debt of sin, and procure for us pardon and acceptance with God."

"Reached Monghir on the 17th, in time to give notice for divine service the next day. Mr. W., the Commissioner, had returned home only the evening before. His return was favorable, as he opened his house as on former occasions, and at half past ten, all the Christians at the station assembled. At Boglipore, there are not above twenty Christian residents; at Monghir there are seventy or eighty, it being a favorite station for invalids to take up their abode. In reference to the country and climate, the station would be one of the most desirable on this side of India, the opportunities of doing good are many. On the opposite side of the river, is the district of Purneah, where many Indigo Planters are settled, and visits to that district at suitable seasons might be made very profitable to the residents. Mr. W. told me that those invalids who have families are gradually leaving Monghir, in order to settle where their children can have gratuitous, or cheap education. A Baptist Mission has been established here many years. Their Hindoostanee congregation consists of about sixty of all ages; only fifteen of these adults have given up caste for christianity; the remainder are of mixed race. Mr. L. who principally officiates in Hindoostanee, has a chapel also near the large bazaar, and, though he had no regard to the court-house when the chapel was built, the suitors in the court attend in great numbers. He has sometimes 400 hearers; on Sunday last about 150 were present. Mr. M. the other Missionary, in conjunction with his brother-in-law, receives pupils, both boys and girls. At this time they have twenty-one boys, and eleven girls. These are most of the particulars which will I think be interesting to you. On Monday morning early, a wind from a favourable quarter sprang up, and carried us round the fort, and we are proceeding not rapidly, but on the whole favorably. This sudden change of wind prevented

me from writing from Monghir. I hope to send this from Patna by the end of the week. I have looked over the route I have to take, with the respective distances of stations. I shall send a sketch of the journey by land soon.

“Mr. L. mentioned that he some time ago met at Boglipore, with one of the hill-men who understands Hindoostance; and wishing to know something of the hill language, he engaged this man to teach him. After a time, he began to attend seriously to the New Testament, which they read together; and he seems to have experienced a decided conversion. This man is very anxious to impart the knowledge of Christianity to the hill-men, and is preparing to return as a missionary among them. He has been once, accompanied by a native Christian; and on giving his people an account of the new life on which he is entered, was not rejected, but invited to return and tell them more of this way.

“On Thursday the 22nd August, we arrived at Patna about half past one P. M. As my stay would be short, I thought it better to remain in the boat. At that station I found much to gratify, and to lead to expectation of good, if proper means are devised. The Chaplain came to see me on arriving, and I dined with him in the evening; the conversation was on subjects connected with our work. He spoke of Wolff’s visit here, and the impression it had made on several; his own mind was much stirred up to the consideration of the spread of the Gospel.

“There is no appropriate place of worship at Patna. Divine service once in the forenoon, in the court-house, is all the public duty performed, there being no place fitted for evening service. A gentleman who has an appointment in the opium department maintains a boys’ school of about thirty scholars near his house, in which the Gospels are read by the more forward boys. He entertains also a pious Christian youth, educated by Mr. Wilkinson, who assembles his servants and others for worship on Sundays. The collector’s lady has two boys’ schools of about thirty each, and

a girl's school in which about the same number are taught. I examined the girl's school; and besides the junior classes, who are instructed in catechism, and elementary reading, there were five who read fluently in any part of the four gospels (Nagree character):—they repeated the ten Commandments, the Creed, and the Lord's Prayer, and gave as good an account of the fall of man, the promise of a Saviour, the life and sufferings of the Son of God, and the purpose of his death, as most children in a Christian school might be expected to do. These instructions are given in a great measure by the collector's lady herself.

“ When leaving Patna on Saturday morning the Church missionary teacher brought a petition signed by about thirty householders, Mahommedans, praying for a school. If an efficient teacher could be supplied by any of the church societies, here is a fine opening. The population is immense, and several of the English residents at Patna would willingly countenance the undertaking. I trust the matter will not rest till a school be established. I was told by more than one, that since Mr. Wolff's conference with the Mahommedans here, much attention has been manifested by many of them to the subject of Christianity. Wolff's chief disputant is very desirous of obtaining a work in Persian or Hindoostanee on the evidences of Christianity, to meet the enquiry excited among the natives. He frequently comes to a friend in the opium department, and converses on the subject. This gentleman obtained subscriptions, and sent to Calcutta for copies of the Persian Pentateuch, which have been read by the learned natives, and many copies in Hindoostanee have been taken from the catechist. He speaks of several respectable Mahomedans, who occasionally attended the Sunday morning worship conducted by the native Christian; and the attention he meets with generally, when he goes out to speak to the people and distribute tracts, is very encouraging. Some of the families

here meet on Thursday evenings, at each others' houses to read a chapter, a sermon, and prayer.

"A scheme was on foot lately to commence a native college; but funds are not forthcoming.

"On the 24th I came from Patna to Dinapore. On arriving I received a very civil note from General O'H, and soon after called upon him; he kindly invited me to take up my abode with him; but I am engaged to Mr. R. At Dinapore the chaplain labors almost beyond his strength. On Sunday morning I preached to a large congregation from the text Matt. xxv. 13. In the evening also the attendance was good, and I preached again. Next day I was very weary and staid at home, consulting with R. on some alterations in the church, and on forming a Church Missionary Association. On Tuesday morning I examined the regimental schools, consisting of forty two boys, and nearly as many girls: and afterwards the station school of forty one boys and girls of all ages and descriptions, as you may judge from there being five sepoy among them, one Irishman also belonging to the artillery. We did not get home till near ten, having commenced soon after six, both a good deal fagged. Mr. S. from Patna, and Mr. L. the Commissioner, had come up to see us. Wilkinson too, was come from Goruckpore for change of air. He has had a severe illness, and the doctors say he must visit England in order to complete recovery. I fear the change recommended is quite necessary. His congregation amounts to 130, and he speaks of his assistant as quite competent to the charge of them, and worthy of confidence. If a new missionary should arrive, he might go there to learn the language; and he could attend to the one English service on Saturday. I trust some arrangement of the kind may be accomplished should Mr. Wilkinson's departure be unavoidable.

"They lately lost a little boy of seven months who seems to have been a very precious child: he was carried off in twenty-four hours: there was no doctor in the station.

“ On Wednesday at half past 6 A.M. we assembled in the Baptistry, and formed a Church Missionary Association. There were six officers present and many privates and others. You will see the particulars in the *Christian Intelligencer*. There are about 200 natives professing Christianity at Dinapore. At present Mr. R. employs a pious Drummer, an East Indian, who assembles them on Thursday evening; from thirty to fifty attend.

“ After breakfast on Wednesday I came away, being commended to God in prayer. The wind blew fair and strong and we reached Chuprah by night. S. and his wife are at Chuprah at present. I wrote him a note, not intending to go up, but he constrained me to promise to breakfast with them the next day, which I did; and the affection manifested by them was very gratifying to me.

“ On the 30th (August 1833,) the day was oppressively hot, and the night exceedingly close, so that no relief could be found any where. I rose weary to a degree. By 4 o'clock, it being full moon, I set the people off: and when they were gone, I had a bathe on the deck, and never experienced the force of the expression so sensibly, *As cold water to a thirsty soul*; the refreshment was indescribable. I thought the next morning to have had a similar enjoyment; but the night was cool, and the morning breeze made me shiver, and I was glad to escape from the water. Such are the changes in this climate!

“ We could not make Buxar on Saturday: but Sunday, Sept. 1st, we arrived at mid-day. At 4 P.M. I went to Hindoostanee service, the catechist read the prayers: there were twenty women and three men present, besides Mrs. M. and her child; she reads the Scriptures to the women, when her husband goes on Missionary journeys. But few of the Europeans attend English service in the forenoon: and the numbers in the Hindoostanee congregation are filled up as its members are removed by death or otherwise. It is reported that the station is to be abolished as a Government

post. About twenty children, male and female, of European invalids are taught to read and write by a sergeant, who officiates as clerk, for which he has twelve rupees a month from Government, and the children pay eight annas a month. Their proficiency was very moderate. The mission, as far as I could judge, languishes at this place, as at Patna, for want of superintendence by an English Missionary. A few of the old faces were there; among them Mary Carroll, an interesting character. She came to my boat this morning, and enquired after Mem Sahib, and whether I had taken the pension, and were going from the country, as she heard. She said if Mem had been here, she should have got some tea; so I gave her a tea-cup full to take home with her. She is feeble and failing, but never misses service, and responded cordially to my remarks on the end of time, and the love of the Saviour in preparing a place for his people. At 6 P.M. the little chapel was full for English service, when I officiated to about eighty.

“After evening service I went across the river with M. S. and the doctor, and enjoyed a cool refreshing night in his quiet bungalow. This morning early (the 2nd) I came over to the pinnace and had much conversation with M. on the affairs of the Mission, and gave such advice as circumstances seemed to call for. I left him such books and translations as I had brought and could spare, of which he was in great need. I saw also an interesting young convert, baptized three years ago at Lucknow by Mr. Bowley. His answers to my questions, on his views of Christian truth, were very satisfactory. As usual he is forsaken by his Mahomedan friends, a brother and mother. He teaches a school here of fifteen Mahomedan boys, who receive Christian instruction from him. M. came over at 8 A. M. and we went to breakfast with Colonel Bird. I feel as if my visit here was very opportune. May the Lord, even our God, grant his blessing, Amen! I know not how I have omitted to notice a shock of an earthquake which occurred on the

night of the 26th August, between 11 and 12. The motion continued for hours, and exceedingly alarmed the whole country. At 20 minutes before 12 it was most violent; when every window shook, and many houses cracked: some of the native houses at Patna are thrown down, and some European so damaged as to require being rebuilt in part. No shock of so long continuance has occurred in the memory of man. All were roused, and most left their houses for the open air. I did not leave my cot; but Mr. R. came and stood by me for half an hour, occasionally going to comfort his wife and mother.

"On the evening of September 3rd, a gale came as we reached Ghazepore. It blew fresh all the night, but being from the east we suffered nothing. Mr. T. kindly asked me up; and, after breakfasting with the Chaplain on the 4th, I came to his splendid abode. It rained hard all the 4th and 5th: in the night my cook and baggage-boats were swamped at the ghaut opposite the mausoleum. All the school-books and the Scriptures, which I was taking up the country, are spoilt. Of my own I lost nothing; but am detained over Sunday to get another boat. I have visited the school and shall preach on Sunday.

"On the morning of the 7th, I examined the regimental school. There are above 100 boys and girls in one large room: the greater part are boys, and the girls who attend are of tender age. The exhibition was on a low scale in scripture reading and catechism and accounts. The commanding officer told me he was aware of the comparatively low attainments of the school-master sergeant; but he had no one of equally good conduct whom he could substitute, and he thought good example of great importance to the children. There are but few sick in hospital at present; the chaplain told me he visited them weekly, and from cot to cot. I had the whole service on the morning of the 8th, Mrs. R. being unwell. In the evening I preached also, and

the attendance was very considerable, as I was told is very usually the case.

"I arrived at Benares about midday on the 10th; and on the 11th early went to the Missionaries of the Church Missionary Society to inspect the endowed school in the city. There are 149 boys; of these fifty receive instruction in English. We began to examine them at six, and continued engaged with them till nine. I enclose a list * of the boys, exhibiting their progress; and in respect of the English I have much pleasure in reporting most favorably. The pronunciation of the youths is better than I have found in any other native school; and the first class is really proficient in the subjects enumerated opposite their names. A box of books for schools entrusted to me by Lady W. Bentinck, supplied some very useful rewards, and the youths seemed much gratified with them. I regret that from the extreme heat I was unable to attend equally to the other department of the school. I merely enquired into the nature of the instruction they are receiving. They all read the scriptures in the languages they learn, and the Hindoostanee teacher would not be satisfied without our waiting to hear his class repeat a part of the Christian catechism in use. The school is under the immediate charge of Mr. S., and the Rev. Mr. Smith has till within the last month frequently given instruction in the week. The Rev. Mr. Leupolt has now undertaken that charge.

"On the morning of the 12th I visited the female school.

* From this list it appears, that the first class (of 9 boys) could read, spell, and translate Goldsmith's History of England to p. 77, and Scripture Lessons, on the History of Joseph to p. 14. They committed to memory the 117th No. on Agriculture, and 248th No. on Astronomy, of Blair's Preceptor. They worked exercises on the 14th Rule of Syntax of Lennie's Grammar; the Rule of Three; 13th Problem on the terrestrial globe of Goldsmith's Grammar of Geography, and were committing to memory the 2nd part of Watts' Catechism a second time.

There are eighty in usual attendance ; but here I was from the heat obliged to confine my attention to the first class. This consists of eighteen, of whom thirteen were present. These read in two places of St. Matthew's Gospel with readiness in Hindee. They read also in Genesis, and in a small abridgment of Scripture History. They answered questions on the subjects they read intelligently, and shewed a fair acquaintance with the leading truths of revelation. They repeated with accuracy the Scripture catechism in use, and finished with singing together a Christian hymn. This it seems they at first objected to learn ; but now they are fond of this part of the school-exercises. Specimens of marking both in English and Hindee were exhibited, which shew much proficiency.

"Mr. Smith collected the scholars of the three Hindee schools at the Mission premises : but from the excessive heat I was able to attend to only one school. In this about half the number, (fifteen) are reading portions of our Scriptures ; but the schools have not long been in operation, and the proficiency of the boys was accordingly small. In consequence of the detention at Ghazepore, I was unable to give a Sunday both to Benares and Chunar. It was agreed therefore that I should preach a Missionary Sermon at Benares on Sunday. I went by land to Chunar and am happy to say I found Mr. Bowley perfectly restored to health, and capable of his usual labours, after having for several years seemed decaying. There have been no additions of late to the native congregation, though there have been several enquirers. Mr. Bowley is at present engaged in a correspondence with the chief Molwee at Lucknow, who having, as he concluded, discomfitted Mr. Wolff in argument, sent his statements to Mr. Bowley, challenging him to answer them if he could. It is remarkable that he heads his pamphlet (not printed) *Testimonies to Mohammed contained in the Christian Scriptures* ;—literally, Glad tidings of Mohammed from the Prophets and the Gospel. The misapplication

of his quotations is glaring; but the fact of our Scriptures being read, though not quite new, is thus confirmed.

"On the morning of the 14th we visited the boys' and girls' school; in the former are above forty, and I was glad to find that some fine lads, whom I saw here in 1830, have found provision at the neighbouring stations as writers, &c. The present school consists of rather small boys. In the girls' school are upwards of sixty; these are much attended to by the lady of the Adjutant, and exhibited a very satisfactory proficiency in Scripture knowledge and the Catechism; besides being well instructed in needle work. Mr. E. catechises both boys and girls on Sunday mornings in Church before divine service, when some of their friends are also present.

"The Church Missionary Association is in beneficial operation; they raise funds for the support of (I think) three readers of the Scriptures, and two native schools. On the whole my mind is much set at rest on some points, respecting the Mission at Chunar by this visit. The Lord grant his blessing!

"On Sunday, the 15th September I preached for the Church Mission at Benares, and 156 Rs. were collected after the sermon. This, considering that the Chaplain raises about 130 Rs. monthly for the support of the native female school, was beyond expectation. To faithful labours and consistent character much of the success of the plans for assisting the Mission, both here and at Chunar, is to be attributed. The state of English society, both at Ghazepore and Benares, is very favourable to Christian projects. May God raise up, as in due time He no doubt will, suitable instruments for extending the knowledge of His saving name! On Tuesday morning I passed an hour at sunrise with the Missionary brethren in reading and prayer, and came away to Juanpore in the evening,

"At this place is a pretty little Church in the Gothic style. There are three principal residents; by whom chiefly the funds have been raised. Lady William it seems kindly said to

Mr. B. at Allahabad, when told of this undertaking, that she would pay for glazing the windows ; this has been done and 120 Rs. are owing, besides which 220 Rs. were due for partial pewing. On Sunday, September 22nd, I officiated in this pretty building. The advantage of having an appropriate place for divine service was never more manifest than here. In the morning the whole Christian community assembled, in number thirty-five ; of these fourteen remained to partake of the Lord's Supper. In the evening there were twenty present, and about this number usually assembled on Sundays twice a day, when the judge, collector, and commanding officer officiate in turn, reading the service of the Church, and a printed sermon. These three families meet also for social worship at each other's houses on Thursday evenings. There is a Catechist of the Church Missionary Society at Jaunpore. His name is Mirza Yusuf Bukir, a son of the celebrated traveller, Abu Talib Khan. This man resided at Allahabad when Mr. W. Bird was there, and obtained from him a New Testament in Persian, and occasionally asked of Mr. Bird explanations of passages. This led to his conversion. He now instructs the Christians connected with the native regiment at Jaunpore, and reads the scriptures to the servants of two families. Mr. Brown derives assistance from him also in translating tracts for circulation, when his public duties allow him any leisure, which is seldom. I had the pleasure to baptize Mirza's wife on the 24th, after several years of refusal to receive the Christian religion. This shews his perseverance ; and all the friends at the station bear testimony to his consistent piety ; though it is thought he has not sufficient employment where he is, and I wrote to Dr. C. at Patna on the subject of his being employed there, to which Mirza perfectly agrees. A youth taught in the Church Missionary school at Benares will, I expect, be entertained in the native college at Jaunpore as a teacher of English. It was at one time in contemplation to have placed him in a school in connexion with the Church

Missionary Society; but there not being sufficient funds at disposal, it was determined to have English taught in the native institution, for here, as every where, the people are desirous of education in English.

“ My bodily strength is considerably renewed; but the confinement of the boat, equally with *dawk* travelling, has prevented my deriving all the benefit I trust I may now hope for, at least on reaching Cawnpore. I am preparing a different route to that which we talked of together. By the one then proposed I could, if health held out, by scarcely intermitting a day of travelling or visiting schools, reach Bombay by the middle of March, and then, if a ship be ready to sail, reach Calcutta by the end of April or early in May. But unless duty called, Bombay would be out of my way; and I cannot but own that the spirit of enterprise has much departed from me. I shall now propose to go from Cawnpore to Saugor (not included in the former plan) expecting to be there the second Sunday in November; at Mhow the first Sunday in December; Neemuch the third in December; Nusreerabad at Christmas; Agra the first or second Sunday in January; then Muttra, Delhi, Meerut, Kurnaul, and to the snowy mountains during April, May and till the middle of June; return by Meerut, Fettyguhr, and the Ganges, so as to reach Calcutta in July, or early in August. This would not make my absence from Calcutta above three months longer than in the former scheme, and would keep me upon my own ground; and in the hills I should have useful employment. But in the view of such a journey I cannot but feel how appropriate the language of the Apostle is, If the Lord will? I do trust my resolves are all formed in that spirit, and I often do feel that a reconciled God is near at hand. If the Bishop could but make this tour I should expect God would greatly bless his visits. I find every where some who seem waiting for the kingdom of God, and a few who love and live on the Gospel of our Saviour. A marvellous change in public feeling has certainly

taken place among the upper classes of our countrymen, in respect of the disposition to favour good plans. It seems a pity that their means of supporting such plans should be shortened just now. I was expecting the society of a valued young friend from Cawnpore to Mhow, when behold! the youth has found for himself a wife; and the lady cannot travel such long stages as I must make. I must therefore proceed alone, with my own thoughts to keep me company. I leave this, D.V. on Monday evening by land, having left my pinnace here: I intend to stay over the heat of Tuesday at a staging bungalow; go forty miles to Futtypore, where are Christian friends; stay with them till Thursday evening, and proceed to Cawnpore so as to arrive by Friday to breakfast.

"On the 25th September, I arrived at Allahabad, and on the 26th went to breakfast with the Chaplain; and afterwards with him visited and examined the school in the fort. There are twenty boys and eight or ten girls receiving instruction: of these eight or ten are orphans, and their schooling is paid for out of the sacramental and other collections: and also paper, pens, and books are supplied to the school. The other children pay three and half Rs. each a month, as remuneration to the teachers. The proficiency of the children was very moderate, except in the Church Catechism, in which about twelve of them gave ready and intelligent answers to questions. There, as at other stations, the reward-books supplied to me by Lady William were gladly received. On the 28th, I was unwell, and obliged to lie by. On the 29th, towards evening I examined the native girls' school, where several ladies of the station met me. By the care of friends here a large compound close upon the bazaar has been obtained, and a very commodious school-room erected from funds raised on the spot. This was the first time the school was used, nineteen girls were present, all children of Mahomedans. It is expected that the number of children will not increase. Of those present ten

read with fluency any part of the Hindoostanee New Testament, and repeated correctly the Hindoostanee catechism in use. The school is under the care of an officer's widow, assisted by a poor woman, who teaches the lower classes.

"A catechist of the Church Missionary Society is also stationed here, named David Batavia, originally from Ceylon. He reads prayers with the Native Christians in the invalid lines, amounting to from ten to fifteen; and also to about the same number of christians of the same class in the fort. He goes about from time to time distributing tracts, and conversing with the natives about Christianity. His piety and benevolence are admitted by all who know him, but no extensive good has yet appeared to result from his labours. He resides in a house which was given to the Church Missionary Society, by the Rev. Mr. Crauford, when he was Chaplain here. The house is well situated for a Missionary's residence. On Sunday morning we had Divine Service in the garrison at six. There is now only one Company of Artillery here, and of these many are Roman Catholics; so that only about forty were present: but the conductors and others connected with the magazine, who with their families reside in the fort, exceed sixty; and with a few from cantonments made a congregation of about 100. I preached in the morning, and in the evening at the circuit bungalow, where upwards of thirty attended. The partition-wall in this bungalow is about to be removed, when it will be much more commodious for public worship than in its present state, and it is expected more will attend. On Sunday evening last—those who came late could with difficulty be seated. The situation of the ground about the fort is below the level of the Ganges during the rains. The river is kept out by an embankment, which was this year in danger of giving way. The ground is thus low for a distance of about two miles from the fort, where on a rising ground the Military Cantonments and Civilians' houses are situated. No Church could therefore be erected nearer than about two miles from

the fort. A vacant space may there be found close to the circuit bungalow, the nearest point to the fort. So that there must always be two congregations at this station. Mr. R. Bird has informed you of the numbers and growing importance of Allahabad; as a Missionary station it is become of very great importance. A numerous and wealthy population reside in the 'bazzars, engaged extensively in trade; and the town being at the junction of the rivers Ganges and Jumna, will increase in proportion as the country is prosperous. The numbers who now resort to the Board of Revenue and to the Sudder Court will give opportunity of circulating the glad tidings over all upper India; and Mr. L's experience at Monghir has led me to build much on this resort of strangers.

"Futtypore, October 3rd. At this station there are only four government servants; and only one of them married. The judge and doctor are old acquaintances of mine, and I am staying a day to break the journey to Cawnpore, where I hope to arrive to-morrow morning. A school is maintained by these few residents here, the medical man giving a good deal of his time to it, and also to a hospital where many sick poor are attended to: the expense of this is also maintained by friends on the spot. The population being to a considerable extent Mohamedan, the school is not so well attended as is desirable. I visited it this morning: there were thirty boys present; of these six have made some proficiency in English under a native, educated in the school at Cawnpore. His proficiency is very moderate, and his scholars accordingly come on slowly. They were reading the 3rd chapter of St. Matthew, having with much patience and good management been brought to read our Scriptures. At first much opposition was made to their introduction. They are aware, they say, that from reading these books people become Christians. Here as every where the field is open for Missionary labour.

"I have here met with an officer who has travelled the route

I mentioned a few days since by Saugor to Mhow, Neemuch, Nuseerabad, and Agra. I was apprehensive that there might be dense jungle to pass through, and danger from malaria; but he tells me the country is pretty well cultivated, and that there is no jungle to speak of; that the aspect of the country, moreover, is interesting, much beyond these level plains. I seem therefore fixed in that plan. I shall be ready to leave Cawnpore, I conclude, by the last week in October; and will send before I proceed, a detailed account of the progress I expect to make.

"I leave here the young Baboo who accompanied me, and whose conduct has been uniformly Christian and correct.

"I arrived at Cawnpore on the morning of the 4th October. From the wish not to lose time, I had left my boat at Allahabad and proceeded *dawk*, as I had to that place from Benares, via Jaunpore.

"This mode of travelling made me very unwell, and prevented for a whole week my taking so active a part as I otherwise might have done. I was also prevented visiting Lucknow, which I could have done only by *dawk*. I wrote however to Mr. Greenwood for information. He also came over for a day to Cawnpore, and represented his situation at Lucknow as pleasant and his prospects as encouraging. He receives every attention and aid which Christian kindness can devise, from the chief authorities there.

"October 6. I attended Divine service at the church bungalow, and stood up once more in Martyn's pulpit. The place is a little enlarged, by adding the portion where the communion-table stood, to the body of the building, and adding another space to which the communion-table has been removed: and also a small vestry. I was rather late from the distance of Mr. W's. bungalow, and this prevented my mind, in going, from dwelling on the well-known scene, and by-gone experience. The congregation was full and attentive, and my mind a good deal solemnized by the service. So that on returning, the remembrance of Martyn,

and the Sherwoods and Mary, with the occupations of that period, came powerfully to my recollection, and I could not prevent the tears from flowing rather plentifully. They were not, however, tears of regret altogether, for joys departed. A sense of much short-coming in duty mixed in my feelings; and the forgiving love of God, with the prospect of all joining in thankful adoration in the realms of bliss, greatly preponderated. I almost involuntarily began to sing :—

“Thy mercy, my God, is the theme of my song.”

“The two Chaplains at Cawnpore perform their public service on Sundays at the riding-school of the Lancers, where the horse and foot Artillery also attend, and at the church bungalow, where H. M. Infantry regiment attends, and the civil servants and other inhabitants of the station. This duty the Chaplains take alternately. Evening service is always held in the church bungalow at half an hour after sun set; and this duty the Chaplains divide between them. Besides this there is an evening service on Tuesdays at the Magazine, for the families connected with that department; on Wednesday evening in the small chapel on Mr. W's premises, where many of the riding-school congregation attend, and on Thursday evening in a large room near the Infantry barracks. On Sunday evening also there is evening service in the chapel of Mr. W's premises.

“The attendance on these occasions is generally full, especially at the church bungalow on Sunday evenings, when a very considerable number of the upper classes, as well as others, are regularly present. I officiated at all these places, except the riding-school: being prevented by illness from going out the Sunday I was at liberty for that service. On Sunday, the 20th, I preached in the church bungalow in behalf of the mission here, when 695 Rs. were collected and 100 Rs. sent afterwards, besides some blank tickets, which would make the collection upwards of 1000 Rs.

“ There is an establishment at Cawnpore called the Free School, established and partly maintained by private contributions ; and to which Government allows 400 Rs. a month. In this there are at present seventy-two children learning English, of whom eighteen are christians who are boarded and clothed also from the funds. There is a Persian class, and also a Sanscrit class. Those who learn English all learn together according to their proficiency. Several native youths have become qualified in this school for public offices, and have obtained situations of considerable emolument.

“ Connected with the mission are four schools, superintended by different friends, who take an interest in them. These have each an English class, as well as scholars who learn Hindoostanee or Persian. About 250 of these boys assembled in the church bungalow on the morning of the 12th. I was obliged to confine the examination to the English classes, which occupied us from sunrise till after nine. The first class of the Free School boys had made the greatest progress, and their pronunciation of English was very correct ; but the best boys had been provided for in various ways lately, so that those present had not advanced far. A few of them had some knowledge of grammar, and could point out with readiness the position of countries and remarkable places on the globe. The boys of the magazine school were next in proficiency, and a class in Hindoostanee read with admirable accuracy and readiness portions in the Hindoostanee New Testament, which they at the same time translated. The Rev. Mr. C. officiates in Hindoostanee at the church bungalow, at 4 p. m. on Sundays and Thursdays. I attended on one occasion ; there were six men and six women, which constitute the chief of his regular congregation. A catechist, brought up by Mr. Bowley, has been stationed here about three years. He goes into the bazaar almost daily to converse with his countrymen on the important subject of religion. He is spoken of as maintaining a steady christian character. He officiates as clerk to Mr. C. and reads the chapter, which Mr. C. expounds after prayers.

"I examined the school of H. M. 44th, which is in the best condition by far of any school I have seen during this journey: the general reading and knowledge of the English language, the acquaintance with English history, and accuracy in dates, the proficiency in geography and arithmetic of the first class of the boys, consisting of seven, was exceedingly pleasing. Three of them also read Hindoostanee. The first class of girls also were very well instructed, and these classes, as well as the lower ones, were all well acquainted with the Church Catechism. There were 100 of both sexes. The school of the Lancers' consists of about seventy; their proficiency was not so good, having been interrupted by sickness. The mortality of this station has been great this year, beyond most other seasons. The heat both for intenseness and continuance has this year been unusual. The register between July and September exhibits a list of 224 buried; The children of the regiments have been carried off to a great amount. On account of this sickness the duty of visiting the hospital came heavily upon the chaplains, especially on Mr. W., as these visits were mostly made during the day, when his colleague was unable to go out in the heat. A considerable seriousness has been wrought in the minds of the generality at the station by the mortality around, in connection with the labors of the chaplains. The attendance at the Lord's Table, one of the Sundays I was there, amounted to 115, of whom ten were native Christians; and it was said not to be a large communion.

"The collections on these occasions are liberal, beyond what is found at most other stations. The subject of missions for several years past has been brought frequently to the notice of the congregation, and a box with two openings is carried round to collect the offerings at the communion;—one marked *Missionary*, the other *Charitable*. The collection is usually about 200 Rs. and stated congregational collections are also made. A charitable committee has been

formed some time; also a Missionary committee. The charitable committee relieves weekly between 400 and 500 poor: the Missionary committee have in hand now about 10,000 Rs.

“ It is not decided what kind of Missionary Institution shall be established, or in what manner it is proposed to conduct it. The want of schoolmasters qualified to teach English is, however, becoming manifest, and any plan which would supply this want would be deserving of warm support. It is not in the first instance a Missionary, so much as a schoolmaster, that is called for in a variety of places at this time: men who would teach grammatically on a small allowance. The free-school at Cawnpore might serve as the lower branch of such an establishment. At present, as soon as qualified to earn from 20 Rs. a month and upwards, the scholars leave school. A plan must therefore be adopted to retain promising youths till they become sufficiently instructed to instruct others.

“ I was requested by the Chaplain to state particularly the condition of the station libraries. During his Government, Lord Hastings induced the Court of Directors to send out a library to each station of European troops. These were mostly supplied according to a list Lord Hastings himself sent home, and are generally speaking of a useful tendency. No additions have, however, been made to the list first supplied, and some additional supplies are greatly needed. In the Infantry regiment the commanding officer has encouraged the resort of the soldiers to the reading room, and a considerable spirit of reading and improvement prevails in H. M. 41th. The soldiers, assisted by the officers, have added, I believe, to the Government stock; and many of the soldiers' wives have benefitted also by the Library:—a circumstance too unusual hitherto in the army. The appointment of Librarian, and also the care of the books, was originally assigned by Government to the Chaplains of stations, but this order has not been properly attended to.

“ In the Cavalry Corps at Cawnpore, the public library has not been encouraged, and on Government determining to erect a new reading-room, the Chaplains were not consulted as to the site or dimensions. The situation of the new reading-room is not considered favorable for the resort of the soldiers, and no less than 6000 Rs. have been expended, when a room of half the cost would have equally answered the purpose. If Government were to republish the order placing the station libraries under the charge of the Chaplains, and to order that in all arrangements respecting the libraries and schools and the rooms for them, the Chaplain should be of the Committee, it would conduce greatly to the efficiency of these institutions; and if either from public or private sources a few suitable books were from time to time added to the existing stock, it would tend greatly to keep up a spirit of reading among the soldiers.”

From Cawnpore, the Archdeacon proceeded to Banda. He arrived at that place on the evening of Saturday, Oct. 26, and on the Monday following received letters from the Bishop of Calcutta, informing him that it was the intention of the authorities in England, to appoint him to the Bishopric of Bombay, which an act passed this year for the renewal of the East India Company's Charter, had enabled his majesty, King William IV., to erect. The directions of the Bishop also were, that the Archdeacon should forthwith return to the presidency, preparatory to his proceeding to England. The intelligence which the Bishop of Calcutta conveyed, was altogether unexpected by the Archdeacon, and occasioned him some embarrassment. The calls

upon his pecuniary resources had of late been many, what with the charges attendant on the education of his children, and his wife's voyages to England, added to some loss by the failure of a house of 'agency. Unless, therefore, government should provide for the expenses, which a voyage to England, for consecration, would entail upon him, he could scarcely avoid contracting some debt for the time; and that he felt would scarcely be right for him to risk, at his period of life. These, and other considerations which were likely to affect the future welfare of his family, the Archdeacon candidly stated to the Bishop of Calcutta in a letter from Banda, in which he further observes:—

"I turn my face toward Calcutta to-morrow, D.V. I had reached just the border of my former local knowledge, and should have been very unwilling to give up the prospect before me had I proceeded much further. I had taken no measures directly or indirectly towards the attainment of the honor and responsibility in question; and trust I may hope that God will guide and second my poor endeavours to serve the Church according to His will. If then I say I turn toward Calcutta with some reluctance, it is merely lest what I have stated should prevent my going to England. If prevented going, the omission of visiting the remaining stations would be in vain, and the loss sustained for no good purpose. For, little as I feel capable of effecting, yet good will I am persuaded follow these passing visits.

"Our Church goes on her way, doing what she can; too secure, perhaps, that her endeavors are generally known and appreciated. Those who separate from us tell all they do,

and seem sometimes to make much of little. To those at a distance they however seem the only people at work, and in consequence are applied to for books and for information on missionary subjects, and for missionaries and school-masters. Mr. D. for instance, has been applied to, to supply a teacher at Allahabad; and at Banda he was applied to in the first instance to supply a teacher at Futtypore. In visiting the stations, I see almost every one who is disposed to take an interest in missions, schools, &c. They have almost all been educated in Church-of-England principles and modes of worship, and would all prefer receiving aid from us, and remaining connected with the Establishment. These visits bring them acquainted with what is doing among their own friends. They will learn where to look for help, such as they can in all respects approve. In this way some, who were inclined to good, are led to come forward openly, and the cause of truth and righteousness gathers strength. The disposition to establish schools is increasing everywhere; and if half a dozen teachers could be got at once, they might be set to work. With reference to this subject the High School might become an important Institution, and would be well employed in educating some of the best boys with the expectation of being useful as school-masters.

“ I must travel to Allahabad by land, which will occupy about ten days; and then I shall hire a boat to proceed downwards. A letter is ten days reaching Calcutta from this; so that a few lines, if you see cause for changing my course, would meet me at Benares. I could even then return to Saugor by a more direct route, and pursue the plan before intended with the loss of not more than a month. I have made observations in my progress with reference to future visitations, which I intend to commit to writing with a view to aid in enabling to do more good.”

To the same prelate he writes :—

“ Nov. 12th, 1823, near Gazeepore. On arriving at Benares yesterday morning, I found your favor of the 5th inst.

“ At Benares I was not less than 200 miles from the point whence I returned; I should therefore, had I delayed at Benares, have been able to march straight to the hills, without time to accomplish any thing at intermediate stations. I think therefore you will approve of my coming on at once to Calcutta, as I am now doing. I could not have borne so long a journey by *dawk*. I passed Sunday last at Chunar, and took part of the duty with Mr. E.; Mr. Smith officiated twice at Benares.

“ I am happy to state that Messrs. Knorpp and Leupolt are such proficient in Hindoostanee, as already to be able to undertake the duties of the native Christian Chapel.”

CHAPTER XX.

DELAY IN HIS NOMINATION TO THE BISHOPRIC.—
NARROW ESCAPE FROM DEATH.—SUMMONED TO
ENGLAND—VISITS THE CAPE AND ST. HELENA—
HIS CONSECRATION—INTERVIEW WITH THE KING
—ARRIVAL IN MADRAS—VISIT TO TANJORE AND
TINNEVELLY.

THE Archdeacon arrived in Calcutta, from his vilitation, on the 30th of November 1833. He there learned, it seems, that his probable destination had been changed; for in writing to Mr. Sherer, he observes—

“ You are aware of the intention of those in power, respecting my being appointed to Madras. I have not sought, and may therefore, I trust, receive the appointment as from God, and expect Him to guide and uphold me in the duties of it. To have gone home without so public a designation, would, in some sense, have been more agreeable to me; expecting, as I must, to be often called before the public: but to have taken ‘sweet counsel’ once more with you and my family would have been a great gratification. Should the appointment take place here, it will be like taking a final adieu of you all, as it respects the life that now is.”

It appears, however, that for several months he received no further communications on the subject of the Bishopric. Thus he writes

TO HIS WIFE.

“ Feb. 6, 1834.

“ I have received several letters from various quarters on my rumoured preferment. In the mean time, I hear no more on the subject. I am not, however, in the least anxious. I am *sure* whatever be God's will must be best. I have no reluctance to remain here.”

The Archdeacon was now, in fact, on board a pilot-schooner, cruising in the bay of Bengal, with a view to recover himself from the effects of a bad cold. From thence he writes

TO HIS BROTHER.

“ The renewal of the East India Company's Charter promises great and important changes for this country. They are all intended by the framers of the Bill, without any regard to religion in any form. How far God will overrule this proceeding in rulers professedly Christian, remains to be seen. Certain it is that great changes have already taken place, in both European and Native Society. In the latter, any real good has been effected through God's blessing on missionary exertions. To this, Government in former days was opposed; now it is not so: and we require only men and support, to spread the christian knowledge far and wide; and we do hope Divine Providence is favouring the purpose, and will supply the means. As to our European Society, a

friend who was with us lately from Madras, says, that in all the Society, chiefly mercantile, he came in contact with whilst with me, he saw or heard nothing in general offensive to christian feeling. This from a stranger, and one capable of judging, speaks well for Calcutta. Indeed, at this time, every pulpit in Calcutta, and the adjoining stations, is supplied with a faithful preacher; and the example of our beloved Bishop makes even the timid bold 'to declare the whole counsel of God.'"

TO HIS SISTER.

" March 4, 1834.

" Before this reaches you, my destination will be fixed. If not removed from this presidency, it is probable my residence henceforth will be at Agra, the seat of the new residency, as next in authority to the Bishop, who will continue at Calcutta. In either case, the prospect of you and I meeting again, is removed to a distance I do not like to let my mind dwell upon. When I recur to Stoke, a thousand overpowering recollections crowd upon me. . . . For myself, my days have passed as a dream. I have had much enjoyment, but seem not to have accomplished any one thing as I might have done. I was beginning to anticipate much enjoyment in the society of Sherer and my brothers, but that seems to be deferred for a season, if it ever arrive. The anxieties attendant on domestic life have been comparatively few. The loss of children I now contemplate as a gracious appointment, fixing by a process at the time painful, two olive-branches in the Paradise of God; and if it please God, that Eliza and the children reach me in safety, no earthly care will more, I think disturb me. Yet I know cares will arrive, but as my day is, strength will be vouchsafed."

In the month following the date of the foregoing letter, Archdeacon Corrie had a narrow escape from

death by drowning. The circumstances attending the danger to which he was exposed, are thus related by himself in a letter

TO HIS BROTHER.

“ Calcutta, May 6, 1834.

“ I may mention that on the 22nd ult. J. Jackson and I set off to go to Ishipore, or the Government powder-mills. Through the kindness of a friend in the Military Board, the use of a house there had been assigned me, for two months, near to our valued friend Major Powney ; and we were going to take possession. We proceeded in a *bholiah*,* with a fair wind, and had reached opposite the grove, when an alarm was given that the *Bore* † was coming in. John and I had just time to get from under the cover, when, sure enough, a foaming breaker was close astern. The first wave the boat surmounted, but then ‘broaching to,’ as sailors say, the second wave turned her bottom upwards. John and I and all the people, ten in number, were plunged into the deep. I for some time could not rise, and swallowed a good deal of water, when I providentially became involved in the sail, by the aid of which I reached the surface ; and my servant (Wahid) who was swimming in search of me, presently seized my arm and drew me towards the boat, which was floating up with the tide ; and by degrees I got upon her keel. John had some difficulty also, in reaching the boat ; and we were picked up by a friendly Indigo-planter, who himself narrowly escaped. He gave me a blanket, which prevented cold, and at Tittagur, we got from Mr. Bateman, at

* A row-boat covered at one end.

† The rush of the spring-tide up the river. The elevation of the wave thus occasioned, is very considerable ; and the noise and rapidity of the rush is appalling.

the Bishop's country-house, a change of clothes, and in the evening we returned by land without suffering any inconvenience whatever. The news somehow got abroad, and I have received much sympathy, and more tokens of interest in my fate than I expected. The danger was imminent, but was over in a few minutes."

In a memorandum penned on the day following that on which this accident occurred, after reciting the foregoing particulars respecting it, the Archdeacon adds:—

"On finding myself below the flood the thought occurred, 'Is my end come?' But I do not recollect that any ejaculation or any cry for help escaped me. Afterward in Mr. P's boat there appeared danger from the roughness of the weather, when I did refer myself to God, to be disposed of according to His will, without reservation. I have this morning before day, solemnly called my ways to remembrance before God, and have solemnly 'received the Atonement,' if I never received it before; desiring to receive Christ as my sanctification, as well as my righteousness; having proof even since this event, that unless He sanctify as well as justify me, I shall remain unholy still."

During the month of July, Mrs. Corrie and her daughters reached Calcutta in safety, and in the meanwhile the Archdeacon had received directions to proceed to England for consecration. He observed in a letter addressed, on the 24th of June

TO HIS BROTHER.

“ A few days since, I received from Mr. Grant an official notice of my nomination as Bishop of Bombay, and desiring me to come home for consecration at my earliest convenience. I have received a verbal consent from the chiefs in authority here also, to send me home on service with the same allowance I now have, till I enter on my new appointment. . . . I will say nothing of the prospect before me, but that I feel rather depressed than elevated by it. Bombay is as new to me as it would be to you, except that I know what it is to bear this climate and people.”

It was found, however, that the Indian authorities had no power to allow the Archdeacon to receive his present stipend until he should enter on his new appointment. The reason indeed why the Government at home could give no definite instructions until now, respecting the Archdeacon's movements was, that although the provisions of the new charter allowed of his appointment to one of the additional bishoprics, it decided also that his stipend as Archdeacon should thereupon cease, and that his allowance as Bishop should not commence until he actually landed in India, to exercise the duties of his office there. But as under such circumstances he felt called upon to decline the office, it was in contemplation to send out a bishop from England who, in conjunction with the bishop of Calcutta, should consecrate the third bishop in India. The difficulty alluded to having however been surmounted, the Archdeacon writes

TO HIS BROTHER.

“ August 4, 1834.

“ I am happy in the prospect of enjoying your society for a season again. I think we shall correspond with more intimate, though I scarcely conceive we can with warmer, feeling than before. My heart has always clung to the idea of brothers and sister as, next to wife and children, the strongest tie to earth : and my visit home will, I am sure, only strengthen this feeling. I wrote to H. in May, of my expectation of coming home in September. Some rumours had led me lately to conclude that I might be spared the journey and voyage ; but last week I received a notification from the Commissioners for Indian affairs, that His Majesty has granted me a pension of £800 a year, to be drawn only when deriving no emolument from ecclesiastical preferment in India. This we conclude Mr. Grant meant as a supply for the expences of visiting England for consecration. It is all he can do ; and the Court of Directors are altogether so opposed to the increase of [the number of] Bishops, that they will afford no aid whatever. . . . I expect to embark in October. It was in October last that I was first informed of the preferment intended for me, but till June last, had no certainty : and now the difficulties by sea and land, and especially the separation from family, render the prospect far from cheering. I do not pretend to be insensible to the distinction implied in being a bishop, though heartily glad that no ‘ Lordship ’ is connected with it in this instance.* I know Indian society well ; and know that from the familiarity with which all in the service mix, from the Ensign or Writer of six months standing, to the General or grave Judge of the Circuit, that a man coming

* It was erroneously asserted at the time that the usual appellation of courtesy was not to be assigned to the suffragan Bishops of India.

with a title is viewed with much jealousy : and unless, like Heber, he make himself one with them, whilst every sentence he utters proves his mental superiority, he will rather be shunned than sought. As it is, whilst I seek not theirs' but them, I may, as in time past, be permitted to do a little good in my way."

Archdeacon Corrie had made every preparation for proceeding to England, intending that Mrs. C. and his daughters should remain in India ; but the health of his wife began so decidedly to fail again, that the medical men peremptorily decided that her only human chance of recovery was from a voyage to the Cape. This unforeseen domestic trial prevented the Archdeacon from embarking so soon as was originally arranged ; but on the 12th of November he quitted the shores of Bengal in the ship "Exmouth." It pleased God to grant him a prosperous voyage to the Cape, where he arrived with his family on the 13th of January 1835. After a stay there of some days, the Archdeacon embarked for England, taking with him his eldest daughter, the rest of his family remaining at the Cape. In a memorandum dated Feb. 13th. he remarks :—

" We left St. Helena yesterday evening about 7 o'clock, and have thus far had a fair and favouring wind. On the 11th I went with Anna to visit Napoleon's grave. The spot is sequestered, and might well attract his notice in life. He used frequently to retire, and read under the trees which now overshadow his tomb. Great was the kindness of the English Government towards him ; but his restless mind could take pleasure only in troubled scenes. He was a great

instrument in breaking down old barriers to the progress of Divine truth. May God in mercy supply the means of establishing His truth, on the Continent of Europe and in all the earth ! I received much civility from the Governor, His Majesty's Commissioners and others. Only one Chaplain in the island, and he sickly. The population is about 5,000. There is a good deal doing in the way of schools. A Free-school contains one hundred and twenty boys ; Plantation day-school fifty-five boys, and twenty-two girls. Four evening schools ninety-two : four girls' Day-schools, fifty-seven : Huts-gate, twenty-six. In all, 512 children, of whom sixty-nine are supported by Government, and sixty-eight boys, and twenty-five girls by the Benevolent Society. There are about 300 Chinese settlers ; industrious, but ignorant. For these a school-master is to be recommended by His Majesty's Commissioners. Mr. Brook, however, told me, that they have families by the race of mixed blood, and that their children go to school and become identified with their mother's class. The labours of the Chaplain are too much for his health : another is greatly needed."

On Tuesday April 7, the Archdeacon and his daughter landed at Dover from the 'Exmouth,' slept at Canterbury, and proceeded the next day to London, where he was cordially welcomed by Mrs. Wilberforce Bird, the daughter of his valued friend, the late Rev. David Brown. He remarks in a memorandum, dated April 12th.—

"I have been prospered hitherto in all my expectations. I have endeavoured to pray for pardon and grace to guide me—all that I have aimed at hitherto, has succeeded. May I be enabled to receive the good, so as not to be elated and so grieve the Holy Spirit to leave me to darkness and corruption. . . . The views on the way to town were enliven-

ing on all sides. Multitudes of small, most comfortable dwellings, well deserving the name of 'The happy homes of England ;' besides the stately houses scattered up and down : whilst increasing buildings at every place, indicate high prosperity, and give an appearance of comfort that goes to the heart. But comfort is inseparable from duty, and my duty seems to call me away from these fair scenes to a literally and spiritually, 'dry and barren land.' May God but go with me, for he can open springs in the desert."

In obedience, therefore, to the calls of duty, the Archdeacon did not consider himself at liberty to remain in England longer than might be absolutely necessary for accomplishing the object of his voyage. Within a few days, therefore, of his arrival in London, he waited upon the Archbishop of Canterbury, to receive his Grace's directions respecting such matters as might be preliminary to consecration. The Melbourne administration having, however, just at that time returned to power, the unsettled state of things consequent upon a change of Ministry, occasioned some delay in the preparation of the official documents connected with the defining of the boundaries &c. of the diocese of Madras, to which see the Archdeacon had ultimately been nominated. In the meanwhile, the Archdeacon took occasion to communicate with the Committees of the religious Societies in connection with the Church ; and had the happiness to receive from all, the assurance of their willingness to aid him to the utmost of their power, in furthering his plans for the good of his future diocese. All the time

that was not taken up by such necessary occupations as these, he spent with his surviving relations and friends. His oldest and most valued friend, Mr. Buckworth, he was not permitted again to meet on earth; for that servant of God died during the very week, in which the Archdeacon reached the shores of England.

It was whilst visiting his relatives that Archdeacon Corrie writes

TO HIS WIFE.

“ June 5, 1835.”

“ I have now to tell you that the Archbishop has fixed Trinity Sunday, as the day for my consecration. On the 14th instant, I expect, therefore, if the Lord will, to be set apart as Bishop of Madras. This news I received yesterday; and I awoke this morning with such an oppressive feeling of the case, as to compel me to arise and pray for relief. The Saviour's grace can render me even an instrument of good; and in this consideration alone I find any thing like repose.”

Before returning to London, the Archdeacon visited Cambridge, and was there admitted to his Doctor's degree, by royal mandate, on the 11th of June. He proceeded to London on the following day.

The day appointed for his consecration having arrived, he was admitted to the episcopate by the Archbishop, assisted by the Bishops of Lichfield, Carlisle, and Bangor; the preacher on the occasion being the Rev. Josiah Pratt. In a memorandum,

in which Dr. Corrie noted down the particulars of the service in which he had been engaged, he remarks :—

“ I awoke in the morning at four o'clock, and set myself to prayer. I then read in the Epistles to Timothy,* and the Hebrews, with a view to the service before me, and was enabled to realize in a small degree the pardoning mercy of God, and to hope for grace in all time to come. I then asked for mercies suited to my apprehension of my present state; for relatives and friends; and for the Church of God at large. During the service at Lambeth, I entered with some fixedness, into the sentiments expressed in the prayers; and intend to review them frequently, to bring my vows to remembrance. When having the robes put on me, the language of the Church in Isaiah came to my mind, and I prayed to be clothed with the garments of Salvation, and the robe of righteousness.

“ Whilst standing before the table in my rochet, I thought of Latimer, led to the stake in his long shirt; and, I trust, desired to be found faithful unto death. . . . On the whole, I bless God for the grace vouchsafed to me this day, and only desire that the impression may remain; which past experience teaches me will not be the case, unless Thou, O Lord, carry on that, I trust, Thou hast begun. ‘ Forsake not the work of Thine own hand,’ for Jesus’ sake, Amen and Amen.”

Soon after his consecration, Bishop Corrie remarks in a letter to his wife, as he notes also in a memorandum :—

“ I am not yet reconciled to my change of signature. Th

* Mr. Pratt. preached from 1 Tim. ii. 1—4; and the Sermon was afterwards printed by the Archbishop’s command.

meaning of the change I understand to be, that those who are appointed to rule in the church of Christ, take the name of that portion of His body (He being Head and Bridegroom of the Church) to which they are, in the language of Scripture, 'married.' If my new name do not remind me of allegiance, and tend in some degree, to bind me to obedience, it will not operate as it ought to do. I find, however, the same old nature still within me, and that it changeth not with a name. May a new nature, as well as a new name, be wrought in me!" .

On the 18th of June, the Bishop had, by special appointment, a private audience of the king. The account of this interview with King William IV. was recorded at the time by Bishop Corrie, and is too characteristic of that kind-hearted sovereign to be omitted :—

" I went to St. James' at four o'clock," observes the Bishop, "and had an interview with the king alone. On entering his closet, his Majesty came forward, offered his hand which, kneeling on one knee, I kissed. He then desired me to sit down; and detained me about half an hour. Asked, Where I was educated? Where born? How long I had been in India? My income? Pension? How long I was going out for? My motives in going? Whether I had any relatives, &c. Saying, amongst other things, 'that the Indian Bishops ought to have a house: that he did not like the cutting down of salaries; feared it would bring back the old abuses; expressed a high opinion of the Indian servants of government, and much interest in the welfare of India; wished me health and strength to perform my duties; told me not to remain in India, if my health failed; and said he should be happy to hear of a Bishop's appointment to Bombay. He then most graciously dismissed me."

On Friday the 18th, the Bishop attended the Committee of the Society for the Propagation of the Gospel. The Bishops of Lichfield and Bangor were present; and at the request of the meeting, the last-named prelate drew up a resolution congratulatory of Dr. C. on his appointment to Madras, and expressive of the good wishes of the society towards him; after which he took his leave.

The next day, the Bishop and his daughter went on board a steamer at the Tower-stairs and joined the "Exmouth," which was then lying in the Downs, and in which they had secured a passage to Madras. At four o'clock that evening, the anchor was raised, and the ship got under sail for her destination. During the following week, however, they did not make much way, for on the 26th of June, the Bishop writes

TO HIS BROTHER.

"Off Plymouth.

"The wind has been contrary, as you will conclude from the date of this. It is still contrary, but having now sea-room, the pilot is about to leave us. Farewell, then, to England, probably for ever; though I have no presentiment or resolve on that head. And farewell to beloved relatives. How happy are we in the prospect of dwelling together in the 'city which hath foundations!' In this, surely, we who have lately met are favoured; and truly thankful am I for this communion with you.

"We'll praise God for all that is past,
And trust Him for all that's to come."

There were on board the Exmouth, several passengers; among whom were the Rev. M. Wilkinson and his family, returning to their missionary labours in India. Besides passengers, were one hundred recruits, with their officers, proceeding to join H. M. 16th regiment of foot. On Sundays, as the weather permitted, the Bishop was in the habit of celebrating divine service on deck, and of admitting daily to family-prayer in his cabin, as many as chose to attend; whilst Mr. Wilkinson collected from among the soldiers, a Bible-class of sixteen, with whom he read the Scriptures every day. In the evening of the 6th of September, the Exmouth reached the Cape of Good Hope, where the Bishop had the comfort of finding his wife's health greatly recruited. As, also, the Chaplains at the Cape were in expectation of Bishop Corrie's return, they had prepared their young people for Confirmation, and he accordingly administered that rite on the 12th of September, to 150 candidates. On that day also, his youngest daughter was married to Mr. George Bird, of the Madras civil service. On the 13th, the Bishop with his wife and daughter sailed from Simon's bay, and reached Madras on the 24th of October. On the same day, previously to landing, he recorded the following memorandum:—

“After several days of very slow progress, we are now, through God's goodness, in sight of Madras, but unable to

go in, until the sea-breeze springs up. Uninterrupted mercies have followed me through the voyage home and hitherto. Much favour has been shewn to me by many of the excellent of the earth. Persons in authority have manifested great civility. Supplies forthcoming in the most ready manner, and from unlooked-for sources. I trust some knowledge on various subjects has been acquired by me, and some increased attention to the holy Scriptures. New duties now await me, and the prospect often oppresses me, lest I fail. Keep thy servant from presumptuous sins, and enable me to walk humbly with thee. Let no elation, on account of outward circumstances, find place in me; nor depression on account of conscious inefficiency, prevail to hinder me from doing what I can! May I be enabled to order my household in a becoming manner. Prepare my ways, O Lord, with those in authority; and enable me to act in all things as the servant of Jesus Christ!"

Bishop Corrie having landed at Madras on Saturday Oct. 24, was installed at St. George's Church, during the morning-service, on the following Wednesday. Archdeacon Robinson officiated on the occasion. For the first few weeks after his arrival in Madras, the Bishop occupied himself almost exclusively in making himself acquainted with the state of things around him. Thus on the 15th of December, he writes

TO HIS BROTHER.

"I have been taken up hitherto in exchanging visits of civility. I have preached, indeed, in all the churches, of

which we have six in Madras, and one at the Mount, six miles distant. I have, also, visited some of the schools, and been making myself acquainted with the state of things here as to religion. It is low enough with respect to the descendants of Europeans. A district Visiting Society is much on my mind, as a means of getting at individuals, in a more direct way than has been attempted hitherto. I think I begin to see my way in this matter; but feel often much oppressed. We have several good men amongst the Chaplains; but I am not yet familiarly acquainted with them, and our communications are consequently somewhat stiff.

"Madras is not at all like Calcutta; we live in houses surrounded by large gardens. Our's stands in between two or three acres, and is quite private, though in the centre of the place, and about three miles from the landing-place. The surf which breaks on the shore all along the coast, is constantly sounding, and at first attracted our notice; but it is now become a common thing.

"The Missions in the south are in much confusion, in Tanjore, from the caste question; in Tinnevely from Rhenius's separation. I am requested to visit them next month."

The question of caste here alluded to, was in truth none other in principle than that which troubled the Church in the first ages, (Gal. ii. 3, &c.) and in like manner had created divisions and heart-burnings among the native Christians at Tanjore. Scarcely had Bishop Corrie arrived in Madras, before he received a long petition from some of the native priests, native catechists, schoolmasters and other native Christians in Tanjore and its vicinity, requesting, among other things, that the injunctions left by the

Bishop of Calcutta respecting the total abolition of caste, might be somewhat relaxed. It was with reference to that circumstance, that the Bishop addressed the following letter to the senior native catechist at Tanjore :—

“ Madras, Dec. 29, 1835.

“I lately received a letter in the Tamul language, which has been translated for me, and purports to be from several Christians, inhabitants of the villages over which you were formerly Catechist. They express great regret on account of your removal, and complain of those who are at present placed by the Rev. Missionaries to instruct them. It is my purpose, “if the Lord will,” to visit Tanjore about the middle of January, when I will endeavour to ascertain what is the true character of the Catechists complained of, and will take such measures respecting them as the case may require. In the mean time, you will be so good as to make known this my purpose to the parties who wrote the letter. I wish at the same time, to beg of you, who have so long been a teacher of the mercy of God to others, to consider anew the question of caste. Can you hold it as a Christian principle that God is a respecter of persons, and that those who are high-born, can, on that account, claim to come first to the table of the Lord? No man of any caste, who is an unbeliever, or an immoral person, or profane breaker of any of the commandments of God, ought to be permitted to come at all to the Lord’s Supper; and I am certain that due respect will always be shewn to respectable Christians, by true Christians who may be inferior to them in temporal circumstances. But you will not, I think, wish to maintain that any one can claim precedence in spiritual things, merely on account of natural birth or any outward distinc-

tion. I need not quote to you the scriptures, that in the Lord Jesus, "there is neither circumcision, nor uncircumcision, Barbarian, Scythian, bond nor free;" but "as many as received Him, to them gives he power to become the sons of God."

"I pray God that you and others, who are leaders in the Lord's army, may candidly consider this point in a purely Christian view, and without reference to any past proceedings. I desire to come among you as a peace-maker, and restore harmony among you if I can. I greatly lament the distress which many, I hear, are suffering; and if you, who are leaders, will meet me in the spirit of Christian love, some of the distress may be removed. Not only, therefore, in regard to the purity of the Christian doctrine, but from love, also, to your countrymen and fellow-christians, I hope you will be for peace."

The separation of Mr. Rhenius at Tinnevely, from the Church mission at that place, had occurred before Bishop Corrie reached Madras. It appears that early in 1835, Mr. Rhenius had most unjustifiably published a tract for the purpose of impugning the government, ritual, and discipline, of the Church of England, notwithstanding that he stood connected as a missionary with the Church Missionary Society. However painful it might therefore be, to that Society, to dissolve their connection with a person who had for twenty years zealously laboured as a missionary, yet, under the circumstances of the case, they felt bound in consistency, as conscientious members of the Church of England, to declare that the relationship which had hitherto subsisted between

Mr. Rhenius and the Society was at an end. In this decision Mr. Rhenius readily acquiesced, and quitted Tinnevely in June 1835, having previously delivered over all the concerns of the Church-mission there, to the Society's representative. Within a few months, however, Mr. Rhenius thought proper to return to Tinnevely, at the invitation of some dissatisfied catechists; and the natural consequence was, that the whole mission at that place underwent a change from a state of organization and peace, to a scene of strife and disorder. It was with the hope that some remedy might be suggested for this lamentable state of things, that the Bishop thought it of importance that he should ascertain personally what might be done for peace and order.

"I go," he observes, in a Letter to his brother, "at much personal and pecuniary inconvenience. It will cost me £100; but my instructions are called for, and I cannot direct in the dark. I go with much fear and distrust of myself; but by calm investigation, and taking no hasty steps, I trust I may effect some good."

In a memorandum which the Bishop made January 2, 1836, in the prospect of the journey, he states:—

"I have examined the Madras Asylum, both male and female; and the high school at Vepery. Examined also, the native girls' school of the Church Missionary Society. In all of them a very considerable knowledge of Scripture is found. I have received Mr. Hickey, as a Missionary to the Portuguese congregation of the Vepery Mission; and am

endeavouring to bring about a district Visiting Society for Black Town, and to have the Church-building fund confined to this Diocese; which seems agreeable to all I have met with, who wish well to the object. I have taken steps towards issuing marriage licences. In all this, there is all the prosperity I could desire: yet never at one period have my trials been so great. The experience of that Pope, who is said to have doubted of his salvation, more and more, as he advanced in the Orders of his Church, till having gained the highest step, he utterly despaired, sickened and died, has been much on my mind. . . . Frequently I awake in the night with a feeling of dismay inexpressible, as to what may be the end of myself, and in respect of the objects contemplated by my office. Intending to visit Tanjore and Tinnevely, I am at a loss utterly how to proceed, or what to attempt. I am indeed oppressed: O Lord, undertake for me. I will still thank God, through Jesus Christ our Lord!"

It was on the 11th of January 1836, that Bishop Corrie left Madras on his mission of peace. The incidents connected with this journey are related in the following correspondence with his wife and family, or in occasional memoranda:—

"Sadras, Jan. 12, 1836. I arrived here at 4 o'clock this morning, just 11 hours after the Palkee left home, and this included the passage of the river after I left you, and the delay at the first stage of nearly half an hour. The bearers therefore, travel faster here than in our country: they do not change shoulders so often, but go generally a swinging step, which is very uneasy. The road lay all the way within sound of the surf, and here the Bungalow is not above a gun-shot from the sea. There is one old fort, and many descendants of Dutch, all very poor; the Bungalow

is in very nice order, and has accommodation for three parties. A Colonel, his wife, and some children, with an Ayah,* came in about 7; they have two rooms, and I one, but we see nothing of each other. Notwithstanding the noise of the bearers, and the jolting of the Palkee, I slept a good deal, and had a nap after arriving, although a disturbed one. Fish and eggs were provided for breakfast, and I am as comfortable as I can be from home; but I feel much a stranger and very lonely. My thoughts are often with you all, and heavy thoughts also arise as to the result of my journey. The more the state of the Tanjore people is enquired into, the more difficult it appears to deal with them. Their teachers have countenanced much that is wrong among them, by administering among them, without reproving their errors; from which they at length have concluded themselves blameless; and in looking over the list of charges urged against them, many seem matters of choice, which we all observe or not according to taste. May He in whom alone is wisdom and strength, give me both to perceive and to know what things I ought to stipulate for, and grace faithfully to fulfil the same; and may He 'turn the hearts of the disobedient' among them, 'to the wisdom of the just!'"

"Myaveram, Jan. 14. I arrived here at half past six, and having changed my clothes and reposed a little, purpose giving you a brief sketch of my journey thus far. I am in the house of Sir Henry Montgomery, the deputy Collector of Tanjore, but have not yet seen him or his lady. The whole way I have come is, as to country, not only without interest but very dreary; partly I suppose, that being along shore, the sea air is unfavourable to vegetation. The road was to Sadras firm and good, after that to Pondicherry, partly sandy, and partly lakes of water, and partly on the very brink of the sea. Since leaving Cuddalore, at first sandy

• * Native nurse.

and heavy, then stiff soil, but no made road; and it took twelve hours to travel about thirty-six miles. We crossed four pretty broad rivers during last night; two of them branches of the Coleroon, a name renowned in Orme's account of Hindoostan, and which I little expected ever to behold. On two of the rivers are ferry boats, provided by Government, good and substantial; but all the other boats I have been obliged to use are both comparatively small and very fragile. The water has nowhere been deep, though enough to give a good ducking. The Coleroon even might have been passed by wading, but the bearers professed fear of Alligators. The song of the bearers continues the same all the way as at Madras.

“ One mode of adorning their temples, is peculiar to this part of India. Near a Hindoo Pagoda on this side Sadras, I observed a colossal figure of a man seated on a throne. For a time I could not make out what it could be. Yesterday morning, the same kind of figure presented itself with a spearman on each side standing by it, and in front a huge figure of a horse. Yesterday evening, passing near a shady grove there seemed to be a row of tigers guarding the entrance, which in the gloom of the twilight appeared at first very formidable: and just before I reached my present position, a row of elephants, and figures of men on horseback, seemed to guard the entrance to a temple; and behind were figures as of a flock of sheep. This is all I have seen new on my way. This place is like a garden in not quite a wilderness, for the country seems fertile, but irregularly cultivated; and a pretty lawn with a variety of flowers in front, gives a lovely appearance, to my eye, which has seen nothing like it since leaving Madras. I must not, however, disparage Cuddalore; but it is an old regularly formed town, with 300 European pensioners scattered about it, besides the gentry, civil and military. I passed yesterday from half past 9 till half past 4, gaining useful information on missionary matters. Contrary to my former experience

on this point. I sleep a good deal during the night, so as to require no sleep during the day.

“Twelve o’clock. At breakfast, met Sir Henry and his lady. They are nice young people, and both seem very happy and intelligent. They have been here five years, quite sequestered: he has been eleven years in the service, but looks considerably younger, with fine speaking eyes. They go home next year on furlough. They make me very welcome, and I have a nice apartment, all in the bungalow style. Tanjore forty miles: I am to be driven part of the way in the evening. The christian Catechist, and some of his people have been to see me; about 600 young and old are under christian instruction.

“I am not yet half on my way; the distance looks at times dreary, and the old idea of dragging a lengthened chain, applies a little to my case. May duty prevail as it ought, and my chains will feel proportionably lighter! Think of me when on your knees!

“Tanjore, January 17. Intending to proceed at bedtime to Trichinopoly, I leave this for to-night’s post; as otherwise several days would intervene before you hear of me again—the distance to Trichinopoly is thirty-six miles. On Friday I had a busy day with the Missionaries, ascertaining the number and state of their congregations, accounts of their proceedings &c. Yesterday I was occupied almost the whole day with the Nonconformists: at one time, and for about two hours, the room was quite full of them. It was a time of great anxiety to me, hearing their objections, and answering them. The task was not difficult, but the point I stood upon was the duty of attending the Lord’s Supper, without regard to who else might be present. I stated that the bread represents our Lord’s body, and the wine his blood, which he offered on the cross for our redemption. In communicating, we are to think only of the Saviour, whose memorial is before us; and in receiving the bread and wine, we receive Christ as the author of our salvation. But if I re-

fuse to receive the emblems of the Saviour because another has partaken before me, I lose sight of the Saviour, and treat the bread and wine as common food. This they could not get over, and I am led to hope, most of them will yield this point, and if so, I shall have to thank God for having come. If not I have done what I could in this matter. Through God's goodness I am quite well to-day and preparing to preach in English at half-past ten; and to attend family service at four P. M.—Evening. The congregation in the morning was about fifty, besides many natives, who understand English. I have been addressing the native congregation through Mr. Coombes: may a blessing follow from above!

“January 19th. I received yours of the 15th, yesterday, at Trichinopoly, and sat down to answer it, but was interrupted. I wrote you from Tanjore most of the particulars of my visit there. There is nothing to see but the fruits of Swartz's labours in two Churches, and the many called by the name of Christ among the natives. Mr. Coombes is invaluable there from his knowledge of Tamil, and the right spirit he manifests. I arrived there yesterday morning soon after six: every thing was done for my comfort. I went before breakfast to the Church, which was near, and saw Heber's grave, which will long render Trichinopoly a place of interest.

“Trichinopoly is a large station, with good roads about it. Both at Tanjore, and there, the chief city is within the Fort, which at Trichinopoly encompasses a pyramidal hill, on the top of which is a house of imposing appearance, a kind of monastery of Brahmins. I write this at a staging bungalow, half way to Madura. I have here an invitation from Mr. Blackburn the Judge of Madura; and the Cutwal has been ordered to shew me all attention. On arriving I was saluted with the rattling of tom-toms, and four or five native hautboys and the Tahsildar* came after breakfast to wait upon me with like state. The bungalow stands in a

* Chief Native Revenue and Police Officer.

valley surrounded by irregular hills, something like those at Chunar. The climate is cool, and at night cold. The cause of so much coolness in this latitude, must rise from the sea on the east, and the ghauts on the west. I am now forty miles from the sea, having been verging inland ever since leaving Cuddalore.

“Madura, Wednesday morning. I arrived here at two this morning, and have had some hours quiet sleep in a fine upper room. I have not yet seen Mr. Blackburn, but every thing around is in the most comfortable style of an Indian Judge. The country all around is flat, with a continuation of irregular detached hills as yesterday. The night travelling quite unhinges my frame, as the hand-writing shews. I shall become more steady after a meal. This place is worth describing, but the post goes to Madras at eight, so I have not time.

“Jan. 21. I am now through God’s goodness within sixty miles of Palamcottah; another night’s run will, proceeding as I have done, bring me to my journey’s end, outward bound. I yesterday sent off a letter for you from Madura. The collector, Mr. Blackburn, was as kind as possible. He invited the other three civilians to tiffin. There were two officers with a detachment, at some distance, and four American missionaries whom I did not see. The Judge has an infant, whom I am to baptize on my way back, and there are children of writers, &c., desirous of the same. None of our Bishops came so far south; so that I am the first who has visited these parts. Alas, how inadequate to meet public expectation!

“Mr. Blackburn’s house is one of the best in the country. To the south of it is a large sheet of water, and a small island in the midst, with a truly picturesque temple upon it. Madura is famous in Hindoo Mythology. A grand festival is to be held on 1st February, when the idol will be brought from the temple at some distance, and take a sail on the lake and visit the summer-house on the island.

About a lac of people generally collect on the occasion. I have seen several temples, all in the style of Juggernaut for size.

“ At Madura, as at Trichinopoly, the temple is within the fort, and the town is there. The country all along very interesting, and the population very scanty. In the rains, the face of the country must be covered with water, it is so flat; and now there are little streams and rills constantly occurring. These are fed by the water from the hills to the westward, and for six years the supply has been very scanty. This year the rain has fallen plentifully, and crops of all kind, but principally rice, are abundant. The people are beginning to gather in the rice. They are at work in a threshing-place close to the staging bungalow. I feel very lonely to-day, though in much peace—my mind has been much with you all during the night.

“ Palamcottah, Friday.—At the end of my journey. I now begin to look back, and the way seems not so long as did the distance I have come. I was going on as usual, and had fallen asleep when the Palkee was set down at two, and I was told Mr. Tucker was come. He had kindly come out about ten miles; we returned about two miles, when the whole body of catechists were standing on each side the way, and received us with a song of praise. I got out and thanked them for their congratulations, expressing my wishes for their prosperity. We then came on a tumultuous cavalcade, and reached the mission-house at twenty minutes past four. Mr. Tucker prayed, and I went to rest for two hours. We breakfasted at eight, after family worship. After that, ten divisions of catechists and schoolmasters, came in rotation to make *salaam*. They marched in, singing a verse of praise. Flowers were scattered on my head, and gold and silver stars; some of which I made Joseph gather, when all were gone, to bring to Anna. The English residents have been to see me also; you know that bustle rather upsets than gratifies me. My feelings have rather been blunted than

pleased by all this ; and a feeling of my own utter worthlessness before God keeps me low, as also of unprofitableness towards men.

“ January 25th. My purpose is to stay here over Sunday next, to be at Madura on Tuesday ; Trichinopoly on Thursday ; and at Tanjore, till the Sunday evening following. On the Monday, Mayaveram ; Tuesday, at Porto Nova ; Wednesday at Cuddalore. Perhaps stay there till Monday evening. Friday, at Sadras ; and on Saturday, February 12th, at *Dulce Domum*. Such is my purpose : may God of his goodness dispose accordingly !

“ Yesterday we had morning service in English, and in the afternoon, in Tamil. I preached both times, the latter you will judge, by an interpreter—the native congregation about 500. Mr. Rhenius’s proceedings are of the most injurious kind. He is either blinded by self-love, or most miserably misinformed, which must be his own fault ; but I have not time to-day for particulars. We are all going to dine with Mr. and Mrs. Prendergast ; Mr. P. is also here. Till this moment I have been occupied with about 200 catechists and school-masters.”

The following remarks on the state of the Tinnevely Mission, occur among the Bishop’s private memoranda :—

“ Palamcottah, Jan. 28, 1836.

“ I have been here now seven days, and have been endeavouring to form a distinct idea of the circumstances of this Mission. It appears, that from the first, expectations of redress of wrongs have been held out to such natives as sought aid from the Missionaries. Hence a Vakeel* has been employed at the charge of the mission, to ascertain particulars of complaint, and to make representations accordingly to the Tahsildars and in the cutchery† of the col-

* A kind of Law Agent.

† Office.

lector. And this practice has so increased, that Mr. Pettitt is chiefly occupied in hearing and arranging the temporal affairs of native applicants. The consequence has been that whole villages, or the greater part of the inhabitants of some villages, have "come over," as the expression is, at once, to put themselves under Christian instruction ostensibly, but at the same time, to enjoy the protection referred to. Of the many thus reported, comparatively few have received baptism. In one village of 600, only forty are baptized.

"On enquiring of the assembled inspecting Catechists to-day, 'How it came to pass, that of so many reported under Christian instruction, for several years, so few were really baptized?'—the answer given was, 'Partly from the inattention or bad example of the Catechists; partly, that many being disappointed in their expectations of worldly benefit, drew back to heathenism; or, having obtained their object, became satisfied, and were not desirous of baptism.'

"It appears that little or no distinction is observed in the treatment of the baptized, and unbaptized. The Catechist marries the unbaptized when called upon, and also the baptized. In both cases a charm is put on the neck of the female, instead of a ring on the finger. The same services are observed at the burial of the baptized and unbaptized; except that in the former case, going to the house of the deceased, and more ceremony is observed. Some do not use the Church service over the unbaptized, but pray extempore. Mr. Rhenius in the early part of his Mission, used the service of the Church of England in baptism; and confirmed some young persons by the imposition of hands, as directed in our Confirmation-service; but afterwards omitted our forms altogether.

"The children of converts seem not to have been attended to, after the Scripture rule. Some persons having families, were reported, by a Catechist, as baptized seven years ago. Their children, neither then, nor since baptized. It seems that Mr. Rhenius has sent to all his Catechists and School-

masters to come and pay their respects to the Bishop ; and accordingly a considerable number came after breakfast. On Mr. Dent having called, I explained that I was the Inspector of the Church of England's Missions ; and that they having left it, what had I to do with them ? One very plausibly answered, ' That they worshipped the same Lord, and held the same faith, and preached the same Gospel as before.' I asked if nothing was said in Scripture of the sin of schism ? They answered, ' Yes.' I then said, ' Was there no sin, that when one man in a village beat the drum to call the people to prayers, another should beat the same drum ? When one began to pray, another should begin to pray ? ' They owned this was wrong ; but attempted to lay the blame on the Church Missionary Society's catechists : but I observed from the case of the young man who came before me the other day, (a catechist of Mr. Rhenius) that he had owned that he held public worship, at the same time with the Church Missionary catechist. A long examination of persons followed, which, with information before received, led me to address the party as follows :--' That for fifteen years past, the word of God had been made known, and spread abroad in these parts by means of the Church Missionary Society. That many had become enlightened with the light of life. That Mr. Rhenius had been supplied during that time, with funds as a Missionary of the Church Missionary Society. That having separated from the Society, he left the place ; and that during his absence all was peace in the mission. That the young man present, who wrote the letter, stating that the congregations were wishing for his return, admitted that he did not of his own knowledge write thus, but that the catechists, who signed the letter, told him so. That some of the Head-men whose names were affixed to the letter, told me, ' that they knew not that it was a letter of recal, but [thought it] only a friendly letter of congratulation on his arrival at Arcot. That one of the inspecting catechists (then present, and now

in Mr. Rhenius' employment) had confessed having expressed to Mr. Tucker his sorrow for having signed the letter to Mr. Rhenius; and that he did not know that it was an invitation to come back, having read only a part of it; and was not aware how bad a man David Pillay is:—That a head-man present, had confessed just now, that if Mr. Pettit would have let him the land, and the palmyra-trees at Dohnavoor, for the money he wished (viz. four Rs. instead of ten Rs.) he would not have joined Mr. Rhenius:—That several other of Mr. Rhenius' people present, had owned [to] having been, at different times, convicted of delinquencies:—That Mr. Rhenius had been told of the deceits practised upon him, but he would not believe it of those who invited him back. These things, in my presence, had been confessed by them: but he had come back, and all this division had followed. The Society would therefore never receive Mr. Rhenius' again. That, for myself, I could not but grieve to think, how, in this way, Satan had prevailed to hinder the success of the gospel. That now the heathen laughed, and said, 'The preachers of the Gospel of Peace, are quarrelling amongst themselves.' That for those present, who by deceiving Mr. Rhenius, and bringing him back, had been the occasion of this evil, I should pray that God would give them repentance, that they might seek the pardon of this their great sin, and not finally perish among the unbelievers."

The Bishop adds:—

"In one case of ninety-nine families, in two adjoining villages, only three families are baptized; and in some congregations not an individual is baptized."

Two days after the date of this memorandum, the Bishop prepared to leave Palamcottah. He writes

TO HIS WIFE.

“ Jan. 30, 1836.

“ My *dawk* is ordered for to-morrow evening, so that I begin to think of myself as on my way home again. I know not well whether any good has been accomplished by my visit, except convincing the people that the Church Missionary Society will not abandon the mission. The agents of Mr. R. had circulated far and wide that such would be the case. There is no end to the falsehoods propagated by his agents, and to which he gave indirect occasion.

“ I have seen nothing of the country around, but from just a little evening's drive ; yet towards the west it is said to be interesting as to scenery, being towards the Ghauts. I am no hand at drawing, as you know, but this sketch will give you some idea of this station.”

“ Feb. 1, Stageing Bungalow.

“ Fifty-two miles on the way to Madras, and in good health. Thanks be to God ! The dreariness of this place answers very well to my state of mind, and gives opportunity for looking back. . . Mr. Peet and Mr. Bailey came over from Travancore.

“ After the Bishop of Calcutta had been there and had plainly spoken out what reforms were considered necessary for the clergy, the two Metrans collected a hasty synod of their Church, and voted in a violent manner that they would have no reform, nor anything further to do with the missionaries. In consequence the labors of twenty years seem come to nothing. It is now, I believe, intended that the missionaries shall teach and preach as opportunity offers. “ If any of the clergy reform, of which they have now some hope, their way will be plain ; but it remains to be seen. It had become necessary for Mr. Tucker to go over to see the Resident, and consult with him as to the protection it

may be in his power, or be right for him to afford, to those who may turn from their errors to the truth. Mr. T. will not be above a week or ten days after me at Madras.

"Yesterday, I ordained John Devasagayam, priest. Mr. Tucker preached, and Messrs. Blackman, Pettitt, Peet, and Bailey, with Mr. Tucker, joined in the imposition of hands. The service was all new to me; I had to look out my places, which took my attention too much off from the sentiments expressed in the service. It was, however, on the whole a day of seriousness, and I hope of blessing. John preached in the evening in Tamil; his text was appropriate, Ephesians vi, 18, 19. I was told he gave a sketch of his training under Dr. John, the colleague of good Dr. Rottler at Tranquebar; and related the circumstances of his conversion, desired the congregation to pray for him, &c.

"After social prayer with the mission family and the catechists, I came away at half-past-eight. I arrived here, fifty-two miles, by nine this morning. By this you will judge how well these bearers carry; they go three before and three behind, and their stages are generally about twenty miles and sometimes thirty; which they accomplish without seeming at all distressed. To-morrow, *v. v.* I have some children to baptize at Madura, and then onward in the evening towards Trichinopoly, from whence I purpose writing again."

"Verully Malay, Feb. 3, 1836.*

"I am to-day at a stageing Bungalow in the Tondeman's country,—the title of an independent prince who retains his paternal inheritance independent of the Company, in name, and he is wise enough to be quiet, collect his own revenue, and live at peace with the lion. Yesterday, I sent off a letter to your beloved mother from Madura, and which I hope is before me; but am not certain, as I have come on pretty quick. I mentioned, in going from hence, a beautiful

* Addressed to his daughter.

lake with a very tasty summer-house, on an Island in the middle of it,—in front of the Collector's house at Madura. Yesterday was the annual Festival of the Idol at Madura; a float, with a very splendid temple erected upon it, was prepared on the lake. A gentleman present said it was like the Chinese Temples erected in St. James's Park, when the allied Sovereigns were in England. The Idol was brought with great noise, and amidst a large concourse of people, from the Temple in the fort, above a mile distant, and placed on the float, which was then drawn by ropes, from the shore, twice round the lake. After a rest, the float was drawn towards the Island, where the Idol was to pass the evening, and the Temple and the entire bank of the lake to be illuminated at night. Vast crowds were going towards Madura, as I came away, to see the illumination; and all the Europeans were to be at Mr. Blackburne's to view the sight. I felt no inducement to stay. Colonel Maclean was there with the Tondeman, as resident. Two American missionaries who were settled at Madura, came to breakfast, and staid till 11 o'clock conversing on missionary subjects. They are very self-denying and persevering in their labours: I was much taken with them. Two others of their party were gone to Ceylon for change, having lost their wives at Madura, within three months of their landing. I baptized a child of Mr. Hooper, the Judge, and saw the catechist of the Propagation Society. There is a branch of the Tanjore mission here, which has been much neglected of late years,—the Lord's Supper has not been administered during two years past. I saw Mr. Rosen, the missionary of that Society in Tinnevely. His sphere of labour is about 20 miles distant from Palamcottah. He came hither to see me, and brought me a statement of his mission. He is a Dane by nation, and a good man, but is deaf and quite inadequate to be alone. . . The people of Tanjore are in a deplorable state of apathy, and want of spiritual life. I came away from Madura before 5 P.M., and reached my halting-stage

by five this morning, when the bearers being ready, I came on hither, and am only 20 miles from Trichinopoly. I expect to be there by nine this evening, and to enjoy a comfortable bed at Mr. Blair's, which I rather anticipate; for three disturbed nights add considerably to the natural tremulousness of my frame."

"Trichinopoly, Thursday morning.

"I arrived here last night just at gun-fire. Mrs. Blair is, it seems, so much better as to have gone to the neighbourhood for change of air, and Mr. B. is with her; but everything was ready for me here, and I was glad to go at once to bed. This morning early, I was roused by the sweet sound of 'fairy-like music:' though, to be sure, the great drum rather dissipated the idea of fairies. The European barrack is, I find, near; but the most joyous event, is a letter this morning from Mr. Bainbridge, saying you are all well."

TO HIS WIFE.

"Tanjore, Feb. 6, 1836.

"You will know, I passed the whole of Thursday and yesterday, at Mr. Blair's at Trichinopoly; he seems a very valuable man. There are fifteen families or so, who meet together on Tuesday evenings for religious improvement; and among the soldiers there is a Wesleyan, and a Church of England Society. In the latter, there are several of the officers of H. M. Regiment, who meet the men, and read prayers and a sermon. Finding there were so many pious people at the Station, I told the Chaplain we would have service last night. Accordingly, at a quarter past 6, we assembled in the church: there were not so few as 100 soldiers, and the church appeared filled, though not crowded, with officers and their families. My text was Psalm cxxx. 4.

A chair was placed for me by the Communion-table, upon Heber's grave. I was tired in body, and could feel nothing on any subject; but it was a very solemn occasion to me, that he, one of the flowers of human nature, should have been cut down so seemingly prematurely, and I, a withered stalk, left and put into his place. Surely God's ways are not as man's ways! From Heber all good of which man is capable, might have been expected, whilst I can only say, 'my desire is to the remembrance of Thy name.'—He perfects strength in human weakness, and by things foolish in the eye of carnal reason, humbles man's pride, and causes it to be acknowledged that the 'excellency of the power is of Himself.' This is my only, but—blessed be God!—my sufficient consolation in my office. May God make manifest his strength in my weakness!

"Did I tell you I went one evening to the Fort at Palamcottah, and had service with the few artillerymen? They seemed most attentive, and some of them much moved; and last Sunday some of them came to Church, though not ordered, and knelt in prayer, and appeared very attentive. Who knows but the arrow, shot at a venture, may fix a saving conviction in them? May it prove so!"

"Tanjore, Feby. 7th, 1836.

"I have had a very fatiguing morning. At half-part seven we went to Tamil service; after morning prayer I preached on the latter part of 1 Cor. xi. Mr. Coombes interpreting for me. After service the Lord's Supper was administered to upwards of 200 Native christians. Among them were three of the hitherto nonconformists, the most intelligent of the whole christian community; Pakianaden the native judge, Warswasyanaden, the native priest; and Thomas, head catechist. What effect their conformity will have on the rest, remains to be seen; but my object in coming hither at this time seems gained. Thanks to God! There is a disposition, I fear, to require personal apologies from them: if

this is done, more inconvenience will arise; and surely we should be content, if the *principle* of caste be yielded by them. The service was not over till after eleven. I feel that if I were to attend the afternoon-service, and preach as intended, I should probably have fever; and, with the journey before me, I remain at home all the afternoon.

“Monday. The country generally is uninteresting and thinly peopled, but all last night we seemed passing through a town: the fertility of the Tanjore country is proverbial. Soon after day, we arrived at a village where all was bustle and activity: it is their Idol festival. A car very much decorated, and much more in the style of a triumphal car than any they have in the north, was being dragged through the street, with frequent discharges of heavy pieces, or fireworks. The bearers took me down a lane to avoid the crowd, or perhaps that my *feringee* * presence might not offend the god. I am staying over the day on the border of the Tanjore country. In the evening cross the Coleroon, and shall reach Porto Novo by nine or ten. Last night I slept very little—my thoughts were much with you. Sir H. Montgomery has sent a peon † to attend me through each of the three stages under him: this civility saves me trouble, and secures what I may want.

“Tuesday. Porto Novo. This is a very interesting place, close on the sea. I proceed to Cuddalore this evening and from thence, to-morrow, go to Sadras. I shall not probably write again, as I shall be as soon at Madras as the post.”

The Bishop reached Madras on the 12th of February, but not without having suffered from the fatigue inseparable from so long a journey. He considered himself, however, to have been amply compensated for all the expence and exhaustion which he

* European.

† Messenger—servant.

had encountered, since, if no other good should result, his visit to Palamcottah and Tanjore had brought to light the real state of the missions there. With reference therefore to that subject, he writes

TO MR. SHERER.

“ Madras, Feb. 17, 1836.

“ We have many hundred Native christians here, and in the provinces to the southward, many thousands; but they are in a most deplorably low state as to true religion. In Tanjore, of nearly 5,000 professed christians, scarcely one is known to be spiritually-minded; and in Tinnevely, of the 10,000 reported christians, very few indeed are really converted to God. Of them all, not above 2,000 men, women and children included, are baptized, though all are treated as christians. The old missions in that quarter are also in a low state; and in the most southern point 3,000 descendants of the first converts have returned to heathenism, and are more opposed to attempts at their conversion than those who never heard of Christ. Afflicting as is the state of these people, there is no room for discouragement. We must endeavour to do them good with more simplicity and diligence. I have heard here of a very characteristic remark of Bishop Turner. When asked what he thought of the Tanjore christians? He answered, That he thought the best way of dealing with them would be, to excommunicate them all, and begin the work of conversion anew.”

The causes which mainly contributed to this state of things seem to have been, the worldly advantages and protection connected with the profession of christianity in Southern India, and the want of a

sufficient number of competent missionaries. Worldly advantages have always been found to call forth the duplicity of the native character, and to lead them for unworthy ends to place themselves under christian instruction.* In this case the number of self-seekers seems to have been so great, that, with every desire to do so, it became utterly impracticable for a few missionaries to give adequate attention to every individual native who might offer himself for instruction. The employment of, and trusting to, native catechists became thus unavoidable, to a much greater extent than under different circumstances could have happened. Then, as these in their turn betrayed the confidence placed in them, by practising as much deception as the pretended catechumens could do; and as those who visited these localities on behalf of the missionary societies, could in most cases hold intercourse with the natives themselves, only through an interpreter, the inspectors of the mission were the more easily misled by outward appearances, and interested representations. It were doubtless no difficult matter to suggest, that if a greater degree of caution had been used in the first instance, on the part of the missionaries, some of the evils which the Bishop found in operation might have been prevented; but it is to be feared that the blame must ultimately rest

* See above pp. 404, 405.

on that lukewarmness in christians, which has never yet supplied missionaries in numbers at all commensurate with the magnitude of the work to be done ; nor funds adequate to the efficient support of the few missionaries who have gone forth.

CHAPTER XXI.

CHURCH-BUILDING FUND—SUBSCRIPTIONS FOR THE
IRISH CLERGY—THE MADRAS GRAMMAR SCHOOL
—MEMORIAL TO GOVERNMENT—PRIMARY VISI-
TATION—DEATH OF MRS. CORRIE—ORDINATION
—DEATH OF BISHOP CORRIE.

ON the return of the Bishop from Tanjore and Tinnevely, he took measures for securing that certain subscriptions collected in Madras, toward the building of churches, and which had hitherto been transmitted to Calcutta, to the “fund for all India,” should henceforth be vested in Trustees, and be applied, under the direction of diocesan and local committees, exclusively to the wants of the presidency of Madras. The Bishop, also, in addition to his other occupations, preached every Wednesday afternoon during Lent at the church in the Fort, and on Friday evenings at the Cathedral. In a letter which relates these circumstances, the Bishop also observes

TO MR. SHERER.

“ April 5, 1836.

“ A movement has lately taken place among the East Indian community which indicates improvement. Arrange-

ments are being attempted for establishing an Indian Missionary Society. One rule is to be, that no missionary engaged by them shall receive above eighty Rs. a month, and as much less as may be. This, originating with themselves, looks well, but nothing is yet settled, nor any formal announcement of the Society."

The provisional Committee, however, of this projected Indian Missionary Society, soon afterwards issued an outline of their plan of operations, which was of the so-called liberal dissenting caste.

As the story of the persecutions and sufferings of the Irish clergy, had by this time reached India, it is scarcely necessary to say that Bishop Corrie sympathised deeply with those his brethren, in their afflictions. Thus he writes

TO MR. SHERER.

" Madras, July 4, 1836.

" I was requested by some friends to call a meeting* to consider on means for relieving the Irish Clergy. A failure was predicted, but £300 were subscribed in the room, and sent to the Archbishop of Armagh, by the last ship: £400 more have been since received by our treasurer; and by the end of the month we expect to receive in all 10,000 Rs.

The Bishop then goes on to state, that

" What seems of most importance to this place, is the

* The meeting was held in the College Hall, at Madras, on the 6th of June.

establishment of a Grammar school. About four years ago I wrote, or authorised Mr. M. to write, for a master for the Calcutta High School. Mr. M. and I, when I was at home, talked over the subject of a master, and he renewed his enquiries, and found one. Amidst my many new avocations, the subject had quite escaped me, till I received an official notice from the High School Committee, that they did not require a master, and should not receive the one engaged, nor honour Mr. M's draft for his passage. At first I was in trouble, but friends here viewed this refusal as providential for Madras. The Bishop of Calcutta sent me 1000 Rs. to pay the passage-money, on the young man's arrival in the Juliana. He agreed to remain here, and we fulfilled all his expectations from Calcutta. On the 1st inst. the school commenced, near Mr. Tucker's Chapel, with thirty-three pupils, and the prospect of not fewer than 100. But salaries of all grades are lower here than in Calcutta; and instead of eight Rs. for each boy, as there, we can only charge four Rs. So that we shall have more to struggle with here. But the work is, I trust, indeed of God, and will prosper. The new Roman Catholic Bishop and his Chaplain, had opened a school near where our's is, and had about forty boys, most of them sons of Protestants, who will now come to us again."

The school here referred to, is that now called by the Bishop's name, and was in fact, the resuscitation of a school known as the "Parental Academy," but which had been closed for nearly two years, in consequence of the inability of the managing Committee to meet with a suitable master. On its being merged in the Madras Grammar School, the former laws of the Academy were remodelled, and a general outline of a course of instruction prescribed; the

whole being accomplished mainly at the suggestion or by the assistance of the Bishop.

It was also about this time that the attention of Bishop Corrie, was more particularly occupied by a desire to aid in abating the hardship which Government imposed on the christian servants of the Company, both civil and military, by obliging them to attend at the religious festivals of heathen and Mahommedans; and, in some instances, by calling upon them to present offerings, and to do homage to senseless and impure idols. Many had been the representations, to the authorities in England, of the sinfulness connected with this direct encouragement of idolatry, and the violence which was thus done to the consciences and feelings of the public servants of the Government; not to mention the inconsistency of a compulsory attendance on an unchristian ceremonial, with that toleration which Government professed to afford to all their subjects in the East. Wearied out, as it would appear, by the importunity of the aggrieved parties, the Court of Directors, in a dispatch to the Indian Governments early in 1833, ordered, among other things

“ That the interference of British functionaries in the interior management of native temples; in the customs, habits, and religious proceedings of their priests and attendants; in the arrangement of their ceremonies, rites, and festivals; and generally, in the conduct of their interior economy, shall cease.

“ That in all matters relating to their temples, their

worship, their festivals, their religious practices, and their ceremonial observances, our native subjects be entirely left to themselves."

It might have been thought that a dispatch so plain, and direct in prohibiting any further outrages on the consciences of christians, would have met with the ready attention of the local Governments in India; but as regarded Madras, it does not appear that a single step was taken to carry this positive order into effect. After submitting, therefore, for three years more to this unaccountable clinging of Government to Mahommedanism and idolatry, it was resolved by a numerous body of the clergy, civilians, and military, under the presidency of Madras, to address the local Government. Accordingly, a Memorial was drawn up, in which the evils complained of were enumerated, and the recital of them corroborated by documentary evidence; and which concluded by respectfully but earnestly praying, that the instructions of the Court of Directors might be practically and universally enforced. This document Bishop Corrie was requested to forward to Government, but in the first instance, he had thought it better, as a matter of courtesy and good judgment, to submit a copy of it to the Governor, in his private capacity; and in doing so, the Bishop pointed out to Sir F. Adam, in what respects the relief prayed for might, as he thought, be readily conceded. The Governor was at the time

residing on the Nilgherries, but the Bishop's courtesy was entirely thrown away, for no notice of any kind was taken of his communication. In the month of July, therefore, the Memorial was made public, and signed by about 200 of our countrymen of all ranks ; and on the 6th of August, the Bishop forwarded the document to the Governor of Madras in Council, accompanied by the following letter :—

“ I have the honour to transmit to your Excellency in Council, at the request of those who have signed it, a Memorial, together with the original signatures to it, enumerating instances wherein those whose duty it is to engage in them, feel themselves aggrieved by practices and orders which seem to them contrary to the command of God ; thereby subjecting them to the painful alternative of violating the dictates of their consciences, or incurring the displeasure of the Government ; and praying, that the same toleration and exemptions, which have been long granted to their Mahommedan and heathen fellow subjects, may be extended to the Christian members of this Presidency.

“ It is my duty to state, that I fully concur in every part of the Memorial, and its prayer : and I earnestly hope, that it may be thought fitting to concede the full measure of relief prayed for ; and in respect to such part as rests alone with the Government of India to grant, that your Excellency in Council will be pleased to transmit the Memorial to the Right Honorable the Governor General in Council, with your powerful recommendation in its favour.”

For a length of time this Memorial, like the Bishop's former communication, was not honoured by any reply. Certain rumours, however, were afloat, to the effect, that angry feelings had been stirred up

in the mind of the Governor in Council. And this proved to be the case: for (that the whole history of this transaction may be brought together) it may be stated, that early in October, the Bishop received a letter from the Chief Secretary to the Government, reproaching him in very unbecoming terms, for not "using his influence to allay the zeal of overheated minds;" and informing him that both the Memorial and a copy of that letter had been forwarded to the Governor-general. A communication like this could have no other effect throughout India, than to produce in all who knew the parties concerned, and retained the feelings of gentlemen, a blush of shame for the Governor in Council, and the government Secretary. As regarded the insulted prelate, it had long been a settled conviction in his mind, that to be truly civilized a man must be truly a christian; his natural disposition, therefore, disposed him to pass over this uncalled-for rudeness, as being but a common-place manifestation of that want of delicacy and refinement which characterises every modification of heathenism. But, holding as he did an official station in the country, it seemed to him that silence under such circumstances might be a compromise of the respect due to his office; and therefore, as soon as the Bishop learnt that a copy of this letter to him had been sent to Calcutta, he addressed the following

TO THE RIGHT HON. THE LORD AUCKLAND.

“ On my return to this Presidency a few days since, I first learnt that the Right Hon. the Governor of Madras in Council, had, together with a Memorial on the subject of religious toleration, thought good to send to your Lordship in Council, a copy of a letter dated October 11, addressed to me, and which I had concluded was intended only for the information of the Memorialists. In that letter the Governor has been pleased to admonish me as to the duty my office imposed upon me, with reference to the said Memorial. The authority of Government to dictate to me as to the performance of my duties, I entirely deny. I hold myself free to act on my own judgment, as to what is my duty ; and differing entirely as I do from the Right Hon. the Governor of Madras in Council, both as to the propriety of granting the toleration prayed for by the Memorialists, and as to the consequence of deferring to grant the relief sought, I consider myself to have strictly been within the line of my duty in forwarding the Memorial to Government.

“ On this point, however, I need not have troubled your Lordship.

“ My object is to call attention to the fact, that the Memorial, which I am told I should have used my influence to suppress, was prepared and in circulation for approval or correction, at several of the principal stations of this Presidency, when I arrived at Madras, in the latter end of October, 1835. Copies had been printed for more ready circulation, as I afterwards learnt ; and in March last, one of those copies was put into my hands. Observing that officers were employed on services in which I have never known Europeans to be employed in the Bengal Presidency, I took the liberty to forward privately, early in April last, the copy of the Memorial sent me, to the Right Hon. the Governor of Madras, then at the Neilgherries, concluding

that he had the power to grant relief to the military ; and would, when he knew the pain the performance of those duties inflicted, be disposed to take measures to remove the occasion of complaint. Of this communication no notice was taken.*

“ I observe that some of the Calcutta newspapers accuse the Memorialists of asking for more toleration than they are willing to grant to others ; and similar opinions may be held in other quarters. I therefore take the liberty, in the name of all the clerical subscribers to the Memorial, expressly to deny this ; and I am persuaded that I speak the sentiments of the lay subscribers also on this point. If the firing a salute on Christmas day be considered a claiming from the natives a concession in favour of our religion, let the salute be discontinued ; and if there be any other ceremony of our religion, on which natives are required to attend (though I know not of any) let compulsory attendance be forbidden.

“ If the Memorialists have expressed themselves strongly respecting the object of some of the ceremonies in which they are liable to be called upon to take part, they express only their own repugnance to be associated in such ceremonies, without the slightest wish to impose restraint upon the

* The following was the communication here mentioned : “ The accompanying [Memorial] was brought to me a few days since with a request that I would join in a representation to Government on the subject of its contents. I have always abstained from taking part in such representations, being aware that Government may have good reasons for measures, which the public cannot be acquainted with ; and, in respect of interference with Pagodas, &c, I have the fullest confidence that Government will pursue the course which appears wise and proper. But with reference to the Christian military servants of the State, who are occasionally compelled to do honour to the superstitions of the country, I am persuaded you will not take amiss my bringing the case to your notice. I have marked the statements in the printed paper which seem to require relief, with the instances cited in the Appendix, assured that your own benevolent regard for the feelings of the Christian soldiery will bring them all the relief that is desirable.”

natives, or to interrupt them in the smallest degree in their own observances. That Protestants may be exempted from taking part in proceedings, which imply the violation of their own peculiar principles, is the only desire of the Memorialists.

In the hope that the information now conveyed may reach your Lordship before the subject of the Memorial is decided upon in Council, I have the honour &c."

This letter was dispatched to Calcutta toward the end of November, and was courteously acknowledged by Lord Auckland; but before the official reply to the Memorial was made public in Madras, and in which the conduct of that Government to the Bishop was faintly reprehended, the Bishop was beyond the reach of further insult.

On Friday, Aug. 26, 1836, Bishop Corrie held his primary Visitation in the Cathedral at Madras. The sermon on the occasion was preached by the Bishop's examining Chaplain, the Rev. J. Tucker, Fellow of Corpus Christi College, Oxford. The Charge, after some preliminary notices of what had been effected by those prelates who had previously held Visitations in Madras, proceeded to touch upon the subject of caste among the professedly Christian natives. On this point the Bishop stated it to be his decided opinion, that those who were engaged in missionary labours should require from all natives desirous of baptism, an explicit avowal, that they regarded all for whom Christ died as spiritually equal in Christ.

The Bishop adverted also to the subject of education, and spoke of the necessity of uniting religious instruction with intellectual improvement. He strongly recommended catechetical instruction, as a means of great usefulness. As important auxiliaries to ministerial labours, he mentioned several Societies with approbation ; and suggested with regard to Visiting Societies, whether paid agency might not be beneficially employed.

The Bishop then alluded to the prospects of Christianity in India ; and whilst recognizing the good feeling which prompted some persons to desire that christians of every denomination should unite to spread the gospel among the heathen, he yet regarded such an union as impracticable. He noticed, moreover, the subject of admitting persons into Holy Orders, and expressed it to be his opinion that a competent degree of learning should be found among the general body of the clergy. Although there might be circumstances under which a Bishop in India would have to be content with a lower standard of acquirements in candidates for the ministry, yet, it was his opinion, that at the very least a Bishop ought to demand a fair English education, a thorough knowledge of history, chronology, the prophetic parts of scripture, and of the evidences by which the Bible is proved to be the word of God ; besides a full acquaintance with the doc-

trines of our Church, and a general knowledge of the arguments by which its polity may be vindicated.

After referring to the age at which the Bishop wished young persons to be presented for Confirmation, and mentioning some arrangements and regulations he hoped to establish respecting the celebration of marriages, the Bishop concluded his Charge by putting his Clergy in mind of the great importance of self-devotion to the work of their ministry.

With reference to this meeting of his clergy, the Bishop observes in a memorandum, dated

“ Aug. 30, 1836. On Friday last I held my first Visitation. Preparing a Charge was a matter of much anxiety ; especially as the Bishop of Calcutta had entered so minutely, in his Charge of Dec. 1834, into all particulars connected with ministerial duty, and with the circumstances of this country. By God’s goodness I accomplished my purpose, and must leave the result to God. In the evening, the Clergy dined with me, in number, including some catechists, twenty. I now desire to consider what may be the proper objects of my journey to the out-stations. 1st. The encouragement of the pious, by preaching, conversation, and joining in religious exercises. 2nd. The examination of schools, and confirming the young, and exhorting them, both before and after Confirmation. 3rd. By endeavouring to set right many points of litigation ; and to establish, if possible, a good understanding between Chaplains and military Commanders. There is at present much irritation on that point ; and the Government is disposed to act very arbitrarily towards Chaplains. In all these attempts, may my sufficiency be of God, and His strength perfected in my great weakness ! ”

The day following the date of this memorandum,

the Bishop prepared to leave Madras for the purpose of visiting some of the out-stations. The places he purposed to visit were Wallajabad, Arnee, Arcott, Vellore, to Bangalore; thence to Bellary, Hyderabad, Masulipatam, returning down the coast to the presidency. The following notices of his visitation were drawn up, after his return to Madras :—

“I left Madras, accompanied by the venerable Archdeacon Harper, on the evening of August 31st. Our first visit was to Wallajabad. Every thing appeared well conducted in this important Institution.* The youths, eighty-seven in number, with the other members of the establishment, were assembled for Divine service, and the orderly behaviour, and cheerful appearance of the boys, manifested that Mr. Hall, the sub-conductor in charge, deserves the good opinion which has been entertained of him. He deserves also much credit on account of his attention to the religious instruction of the boys.

“All that seems wanting is a good school-master, with leisure to the boys from their respective drills for two hours each day, (which at present is not allowed) for receiving instruction in reading, writing, &c. with a small suitable library, which might be supplied at very little expense. The good to be effected by this institution has already begun to appear in the young men already appointed to Corps. At Vellore we found a set of the Wallajabad youths attached to the 25th N. I. of whose general good conduct the adjutant spoke in high terms. Another set was at Bangalore, who were also well spoken of, and from the 26th N. I. the adjutant writes, since my return to Madras, ‘the sixteen drummers and fifers, all protestants, from the depôt at Wallaja-

* A school for country-born children, who received a Christian education, and became fifers, &c. to the Company’s Native troops. The school was afterwards removed to Arcot.

bad, are the most promising youths of the kind I have ever yet seen.

“ At Arnee there is no place of worship for the soldiers to assemble in—a temporary place erected by subscription of the officers and privates, had lately been blown down. A small building erected at the expense of the pious soldiers, and capable of holding only 150 or 200 persons, was used for the services connected with the Confirmation. The Chaplain of Arcot attends alternate Sundays, there being no house at Arnee in which he can reside. He had been indefatigable and successful in preparing candidates for Confirmation, of whom seventy-one were confirmed; several being rejected as too young, and some because of unestablished moral habits. Should a regiment be again stationed here, a suitable though temporary building should be erected for public worship.

“ A Temperance Society of about sixty members exists in H. M. 41st Regiment.

“ At Arcot, the church is small, but in good order. The interior arrangements are not well done, so that much room is lost. Thirty-two persons were confirmed, all East Indians, including a few from Vellore. Here the care of the Chaplain, as at Arnee, appeared in the intelligence manifested by the young people of Arcot, beyond those of Vellore. At Vellore, the whole christian community attended Divine Service on Tuesday, 6th September. The place used for Divine service is part of an old palace, which requires being better fitted up. A school, containing seventy-two children, including a few natives, is supported by subscription, raised at the station. At Vellore, is also a congregation of about 125 natives, including a few families of European pensioners, who are attended to by a native Catechist of the Society for the Propagation of the Gospel, and assemble in a small, but neat chapel, belonging to that Society.

“ A peon should be allowed here, to take care of the burying-ground, which was in a neglected state.

“ At Bangalore, I remained from the 9th to the 20th

September. During that time, I found that the schools and hospitals of the different Corps, had been regularly visited by the Chaplains. A Temperance Society is in existence, containing nearly 200 members. A charity-school for boys, and another for girls, unconnected with the army, each containing about twelve scholars, (who are boarded and clothed also,) are supported by voluntary contributions. A Friend-in-Need Society is also in operation, in which relief is provided for sick natives, and money weekly disbursed in small sums to the needy of that class. The Chaplains have the superintendence of these institutions, assisted by a Committee of the resident gentlemen.

“ The regular Sunday services are, one at seven, for one of H. M. regiments, and the Artillery horse and foot with the Christians connected with the native troops. At eleven, a service in the barrack of the regiment, for those who may not have attended in the morning at church—and one service at eleven in church, and at quarter past six in the evening for the station generally. The attendance at these voluntary services is better than at any station in India. Ninety-eight persons were confirmed, and there were no less than 104 communicants.

“ From the inconvenient structure of a barrack-room, as well as from the associations connected with it, much of the benefit of Divine service is lost to the troops in the barracks. I, therefore, at the desire of several of the residents, advocated the erection of another* place of worship, in a situation more convenient also for the Artillery and Dragoons; and received considerable support towards the attainment of that end. A place should also be fitted up in the Fort, where many Christians connected with the arsenal and public offices reside, and where one of the Chaplains should officiate one evening in the week.

* About 1000 rupees were, in consequence, collected toward another building; but it does not appear that since the Bishop's time any Church has been erected there.

“ A congregation of about forty native Christians assemble in the church at nine on Sunday mornings, and are ministered to by a catechist of the Society for the Propagation of the Gospel.

“ I remained from 23rd Sep. to Oct. 3rd at Bellary. This is a large and important field of labour for a clergyman, but there has been no Chaplain here for about three years past ; and one consequence appeared in the smaller number of candidates, compared with the population, for Confirmation. Of the fifty who were confirmed, about one half were unconnected with the army. Beside the regimental school, which is well conducted, a charity school of about forty children is supported by voluntary contributions at the station, and a Society is in operation for the relief of poor and sick natives. About 150 rupees a month are expended in this way. Of the soldiers of H. M. 55th, I found a few in communion with the missionaries of the London Missionary Society at Bellary, and about fifteen or twenty in connection with the Wesleyan Methodists. Sixty-four persons attended the communion on Sunday, October 2nd, of whom a considerable number were from the private soldiers.

“ Since my visit to Bellary, I learn that an officer of the Brigadier General's Staff, reads prayers and a sermon in church on Sunday mornings, and that the attendance is considerable. The church at this station needs enlarging ; and contributions in aid of the Church-building Fund were set on foot to assist in meeting the necessary outlay. The presence of a Chaplain is greatly desired by the residents, and Ghooty and Cuddapah in this district, should be visited by him.

“ I remained at Hyderabad and stations dependent on it, from Oct. 8 to the 25th. Beside the regimental school at Secunderabad, a station school is maintained by subscription, in which about forty boys, of whom seven are entirely maintained by the charity, are educated in English, Teloo-goo, and Hindoostanee—also a large class of Teloo-goo boys, and a few Tamil boys.

" At Bolaram, in a school, about fifty boys, Christians, Mahomedans, and Hindoos, are instructed in English, and nearly an equal number in Teloogoo; the expences of which are supplied partly by subscription, but chiefly by the Nizam's Government. An English school of about twenty boys is maintained at the Residency. The Scriptures, in their respective languages, are read in all the classes.

" There are two services in church at Secunderabad on Sundays. The church here, as at Bellary, is far too small for the European congregation. A subscription in aid of the Church-building Fund was commenced here. A congregation of native Christians also assemble in the church on Sundays at 9 A.M: a native Catechist reads prayers, and a prepared sermon, in Tamil. This congregation consists of about ninety members.

" A Society for the relief of poor natives is also in operation here. About forty sick are usually entertained at a time till they get well; and, in all, about 150 rupees a month, expended on the indigent natives. On Wednesday, the 16th October, 141 natives, including 16 native Christians, were confirmed; and, on the following Sunday, 110 communicants attended at the Lord's Table.

" At this station, the services of a second Chaplain are greatly required. Beside one of H. M. regiments, two companies of Artillery, and the European details of a regiment of Cavalry, and of four regiments of Native Infantry, with their schools and hospitals, are to be attended to. In addition to which, the Christians connected with the Residency, and some engaged in mercantile pursuits on the one hand, and Bolaram with its 180 Christians, all Protestants, except one family, on the other hand, should be visited on alternate Sundays.

" Jaulna, also within this district, is a large station, and should have a Chaplain appointed to it as soon as possible.

" At Masulipatam I remained from Oct. 26 till Nov. 8th.

Here, as at Bellary, there has been no resident Chaplain for several years. The school in the Pettah, founded by Dr. Roy, is at a stand; and no means of education are supplied in the Fort, but by a very aged and nearly superannuated pensioned sergeant. Prayers are read, and a sermon once on Sundays, in the Fort Church by the Fort adjutant, and in the Pettah chapel by a Civil servant.

"The most urgent desire was expressed here, as at Bellary, by the principal residents, for a resident Chaplain.

"On Friday, 4th of November, forty young persons were confirmed, and on the 6th, upwards of forty attended the Sacrament. A Chaplain is much needed here, not only on account of the number of Protestants at the Station, but also on account of the several out-stations in this, and neighbouring districts.

"Passed Sunday, the 13th of November, at Nellore. About sixty persons attended Divine Service in the Court House, of whom fourteen remained to receive the Sacrament, Returned to Madras on November 15th.

"The number of persons confirmed by me at the different stations, amounts to 430; and since my return to Madras, I have confirmed in the Cathedral 139,* and at the Poonamalee 48, almost all of the newly-arrived recruits, making a total of 617; of whom not above twenty were native Christians. The remainder Europeans, or descendants of Europeans.

"Archdeacon Harper rendered me the most efficient assistance during my visitation, in inspecting the Registers, and enquiring into the state of the Churches and burial-grounds at the different Stations, as well as inspecting schools, and visiting the sick in hospital. At Bellary and Masulipatam, the labours of the Archdeacon were very heavy in examining the candidates for Confirmation, and baptizing many children, and attending several marriages. Without his aid,

* The Confirmation in the Cathedral was held on Wednesday, Nov. 30, 1836.

my Visitation, imperfect as this my first essay may have been, would have been far more defective.

"I have to acknowledge the most ready and obliging attentions of all the Authorities, both civil and military, with whom my duties brought me into connection.

"In general, I found at each station a considerable prevalence of true religious feeling and practice, especially among the soldiers of His Majesty's regiments, and the Artillery. Temperance Societies are found to be greatly aiding towards the moral improvement of the army; and though from human infirmity the pledge is too often broken, yet many examples of improvement of character, and benefit to health, appear connected with these Societies, and the general good of society is forwarded by them.

"A farther proof of the prevalence of Christian principles, is the existence of associations for the relief of the native poor, connected with the several stations. I should have noticed in its proper place an association of this kind at Masulipatam also. I have known considerable sums contributed at different stations, for the relief of native poor on particular emergencies; but this permanent care for the native poor, is a manifest improvement in European society.

"These associations have in every case I am acquainted with, arisen under the care of a Clergyman, and supply evidence of the benefit that might arise to the country generally, were the Ecclesiastical Establishment properly kept up.

"The deficiency in the number of Chaplains is greatly felt, and deeply to be lamented. Not only are several large stations without the means of grace, but smaller stations are left without occasional visits of Chaplains, and whole provinces without any appearance of regard by the Government for their spiritual and eternal good. I would earnestly request * the attention of the Honourable Court of Directors to this most important subject.

* It is satisfactory to know that this request has been attended to.

“Sixteen Chaplains only are at their posts, and two are sick (the Reverend Messrs. Cubitt and Græme.) Besides the stations now supplied, and those I have enumerated as calling for Chaplains, formerly there was a Chaplain at each of the following stations, Poonamatee, Chittoor, Vellore, Tellicherry, and Palamcottah. The circumstances of most of these stations are somewhat altered; but connected with each of them are other stations, which were visited occasionally by the Chaplains, nearly all of which are now without the ordinances of religion.”

Besides the information which these notices convey respecting the Bishop's proceedings on his Visitation, many additional particulars of a more private nature are contained in his correspondence with his wife and relatives. In several of his letters, he complains of having had to undergo excessive fatigue, and from Secunderabad writes to Mrs. Corrie:—

“I am desired by Dr. Meikle to ‘keep quiet’ for a day or two. He says, I have been over-exerting myself, whilst my feeling is that I do nothing to purpose. May God glorify Himself in His very poor servant!”

The fact was, that in travelling by *dawk* from the banks of the Kistoor to Hyderabad, the journey was performed chiefly in the night, and the Bishop's rest was consequently disturbed at almost every stage, by natives of rank, who came to pay their respects to him. When entreated by the Archdeacon to spare himself, by declining these civilities, the Bishop's usual reply was, “When these good people put

themselves to so much inconvenience on my account, how can I do less than get out of my palankeen, and exchange a kind word with them?" In a letter, however, which the Bishop on his return to Madras wrote to Mr. Sherer, he observes, "I must not, if spared, make again so hurried a journey. Time is doing its work with me." Yet very soon after this, all thought of his own health was absorbed in his anxiety respecting that of his wife, who had become so enfeebled as to render it necessary that a sea-voyage should be attempted, as the only human means likely to save her life. But before arrangements could be made for carrying this object into effect, she became suddenly worse; and after two or three days of suffering, died on the 21st of December 1836, in the hope of eternal life through our Lord Jesus Christ.

The Bishop drew up, and printed for private circulation, a short account of his wife's last illness. There are contained in that account, passages of much interest, but which cannot here be transcribed: the substance of all is contained in a single sentence of a memorandum, penned by the surviving mourner himself, dated

"Dec. 24, 1836. When the likelihood of her departure began to be manifest, the Saviour alone was her only ground of hope towards God, and that hope sustained her in peace, though there was nothing of triumph."

As regarded his own feelings in connection with this heavy domestic trial, the Bishop adds :—

“My feelings of loneliness are indescribable. All before me appears blank ; I seem cut off from all earthly good. All this I feel I deserve at the hand of God. He might justly have cast me into the blackness of darkness for ever. Just, therefore, art thou, O Lord, in this dispensation which has laid me so low. Teach me, O Lord, to seek spiritual improvement in it, and let it prove to me ‘loving correction !’”

With reference to this mournful event, the Bishop also observes in the last letter which he lived to address

TO HIS BROTHER.

“You cannot understand the change it [his wife’s death] has wrought in every circumstance of my life ; and how at every turn a sense of loss is forced upon me. Yet you have felt an aching void on the death of our own parents and near connections, and can judge of the intensity of pain I at times experience. I will not dwell longer on the subject. I have everything which Christian faith and hope can supply, as to the gain my wife has entered upon, but my own sense of loss prevents, as yet, the consolation I might otherwise possess.”

The necessary occupations, however, connected with his official duties, tended, in some measure, to lessen the Bishop’s keen sense of his bereavement. Among those duties, not the least engrossing, was an Ordination of which he had given notice; previously

to Mrs. Corrie's decease. The Ordination took place on Sunday the 8th of January 1837. The candidates who presented themselves for Holy Orders were missionaries about to be employed by the Society for the Propagation of the Gospel—three for Deacon's Orders and three for Priest's. Respecting these candidates the Bishop remarks, in the letter just quoted, "both Mr. Tucker and the Archdeacon were well satisfied with their attainments, as they have just cause to be with their piety." The Bishop himself preached the Ordination Sermon, from Ephes. iv. 11, 12; and took occasion thence to point out the existence of the ministry, as a distinctly-instituted Office in the Church of God throughout all time; explaining, also, the object and end of that Office, and the solemn responsibility attached to it.

It is stated by one who was present on the occasion, that the Sermon was "marked by lucid simplicity, pathos, fervour, and power; mingled with kindly feelings toward other bodies of professing Christians." And as the opportunity for witnessing the admission, at one time, of so many persons into the Christian ministry, had never before occurred in southern India, the Cathedral was crowded throughout all its usual accommodations.

During this month, also, the attention of the Bishop was a good deal occupied with the subject of a new Church for *St. Thomè*. In the preceding

June he had addressed a letter to the Society for promoting Christian Knowledge, stating that

“At *St. Thomè*, the original European settlement in this place, is an immense population of all classes; Hindoos, Mahommedans, Portuguese Christians, and very many East Indians baptised in the Established Church, and many connected with the Vepery congregation, distant four or five miles. Bishop Turner, when here, supplied money to purchase a piece of ground on which to erect a place of worship: the purchase was made and the ground lies waste. No further attempt has been made towards providing Christian instruction for those hundreds who are professedly of our communion.”

He undertook, therefore, to ask the aid of the Society above-mentioned, toward building a Church for this spiritually-destitute population; and was so sanguine of the success of his application, that toward the end of January, he visited *St. Thomè*, attended by the Archdeacon and the Rev. W. Taylor, for the purpose of surveying the ground and examining localities. He afterwards requested Mr. Taylor to prepare the heading of a subscription-paper, the first name appended to which the Bishop purposed to be that of “A Friend,” with a subscription of 1000 rupees; that “Friend” having placed a considerable sum at the Bishop’s disposal. Meanwhile, the Society in England entered most readily into his views, contributing from their funds all the sum he stated to be required: but intelligence of that liberality was not destined to gladden his spirit,

for his earthly career was now fast drawing to a close.

The Bishop, as has been observed, had complained of great fatigue and exhaustion, when on his Visitation; but it appears that when at Hyderabad, in October 1836, he had suffered also from a pain in the head, which came on suddenly, and was so acute as to oblige him to have recourse to medical advice. From that time this pain never left him; and the constant and peculiar manner in which it affected him, was only not much noticed because he attributed it all to the anxiety of mind he had gone through, on account of his wife. During several weeks, however, the Bishop had been frequently observed to make it a matter of supplication at family-prayer, that himself and household "might be prepared for any sudden or unexpected events which might await them; and might be, moreover, enabled to bear all in a holy temper of mind." Nor did his petitions prove to be unseasonable: for on Tuesday, January 31st, when on his way to the Fort, in company with the Archdeacon, for the purpose of attending there a meeting of the Committee of the Society for propagating the Gospel, he was seized with an unusual giddiness, which prevented him from reading a paper he had in hand. On reaching the vestry of the Fort church, he suffered very much from pain in the head, and sickness, and was altogether so ill

that the Archdeacon (who scarcely ever afterwards left him) had him conveyed home, and medical aid sent for. After leeches had been applied to the head, the Bishop seemed to recover a little from the state of stupor in which he was found to be on first reaching his house ; but, except at intervals, he was only partially conscious throughout the four remaining days of his life. When, however, he seemed to revive somewhat, he manifested great pleasure at having passages of scripture read to him. And even on Saturday Feb. 4th, (the day before he died) when sight and consciousness were well nigh gone, he yet indicated his cordial assent to different texts of Scripture which his daughter repeated to him. More particularly when she read Isaiah xii. "I will say, O Lord, I will praise thee," &c. he asked her to recite Cowper's paraphrase :

I will praise Thee every day
Now thine anger's turned away ;
Comfortable thoughts arise
From the bleeding sacrifice.

Here, in the fair gospel-field,
Wells of free salvation yield,
Streams of life, a plenteous store,
And my soul shall thirst no more.

Jesus is become at length
My salvation and my strength ;
And his praises shall prolong,
While I live, my pleasant song.

Praise ye, then, his glorious name
Publish his exalted fame !
Still is work your praise exceeds
Excellent are all his deeds.

Raise again the joyful sound
Let the nations roll it round !
Zion shout, for this is He,
God the Saviour dwells in thee:

and himself repeated "From the bleeding sacrifice." To the text "Behold the Lamb of God;" &c. he answered "Yes;" and on her adding "Him hath God exalted to be a Prince and a Saviour;" the Bishop remarked, "A Prince and a Saviour on *all* occasions." At another time when his daughter read, "I am the resurrection and the life;" &c. he asked, "Believest thou this?" Then when 1 John iii. 2, had been suggested to him, the dying prelate repeated several times "We shall see Him as He is." The last Scripture of which he seemed to be conscious, was Rev. v. 13. "Blessing, and honour, and glory, &c., be unto the Lamb for ever and ever;" and in this spirit of praise and thanksgiving he appears to have passed into eternity, for his last words were, "For ever,"—"For ever." And so this servant of Christ entered into rest on the morning of Sunday, Feb. 5, 1837, in the 59th year of his age.

The *post-mortem* examination of the body exhibited a solid *coagulum* of blood, of the size of a turkey's egg, situate on the right side of the brain, in its substance. The situation and appearance of the *coagulum*, when taken in connexion with the circumstance that the Bishop always felt the pain in the

same spot, led the medical men to conclude that the disease was of some standing: that it originated, in fact, in the fatigue and anxiety connected with his Visitation.

The remains of Bishop Corrie were interred in the Cathedral burial-ground, on the evening of the day of his death. The funeral procession was led by the scholars of the Madras Grammar School, of which the Bishop was Patron, and which had been so much indebted to his fostering care. Then followed Gericke's scholars, and the pupils of the Vepery School; and these were succeeded by a train of Native Catechists. After them, and immediately preceding the coffin, came the Archdeacon and Clergy. The pall was borne by six gentlemen of rank; and the Governor of the Presidency followed as Chief Mourner, supported by the Chief Justice, and the Commander-in-Chief. The Bishop was deposited by the side of Mrs. Corrie, and within a few feet of the spot where, six weeks before, he had stood a widowed mourner over his wife's remains.

On Monday, 6th February, the Governor in Council issued an Order expressive of his sense of "the respect which the unaffected piety, benevolence and exemplary life" of the deceased Prelate "had universally inspired." This order appeared in the Government Gazette on the 7th February; * and, on the fol-

* See Appendix I.

lowing day, a public meeting, at which the Governor presided, was held in the College Hall, for the purpose of considering the most appropriate mode of expressing the feelings with which the late Bishop was regarded by the inhabitants of the Presidency. This meeting resolved to set on foot a subscription, in order to raise funds for erecting a monument in the Cathedral to the Bishop's memory: and it was further agreed that any surplus of the funds raised for the monument should be devoted to the founding of scholarships at the Grammar School, to be called "Corrie Scholarships."* The Committee of the Madras Grammar School now resolved also, that their Institution should in future be designated "Bishop Corrie's Grammar School."—Funds having accordingly been raised sufficient for the purposes specified, a monument was executed by the skill and good taste of Mr. Henry Weekes, which is now in the Cathedral of Madras.

Nor were the Calcutta friends of the deceased Bishop backward to testify their regard for his worth. For at a public meeting, which was held on the 16th March, in the Town Hall, Bishop Wilson being in the chair, it was resolved to solicit subscriptions for the purpose of erecting marble slabs, both in the old Church and in the Cathedral, to the memory of the deceased Prelate; and for the purchase of a Portrait

* See Appendix II.

of him. It was, moreover, resolved to appropriate any surplus funds derived from such subscriptions, to the founding of scholarships in the Calcutta High School, to be called "Bishop Corrie's Scholarships."* And all these tokens of respect were in due time effected.

In Ceylon, also, a general meeting was called at the King's house, Colombo, by His Excellency the Governor, at which, subscriptions were entered into for the purpose of erecting a monument to the Bishop's memory in St. Peter's Church, Colombo, and for founding scholarships, which should bear his name, in the Grammar School at Madras. Both which objects were accomplished.†

Thus terminated the earthly labours of the first Bishop of Madras, after a brief but not unimportant episcopate, if a judgment may be formed from the amount of good effected, from the general gloom which the Bishop's decease cast over the whole Presidency, and the respect with which his memory was cherished. To those who were intimately acquainted with Bishop Corrie, it will not excite surprise that his death should have called forth all the public manifestations of sorrow and respect, which have here been recited. For after making every abatement for that human sinfulness and infirmity from which he was not exempt, there still

* See Appendix III.

† See Appendix IV.

remained to him more than an ordinary share of natural kindness of heart, benevolence of disposition, and warmth of affection; so that he could not but be generally beloved. Nor will the reader of these pages be disposed to question that Bishop Corrie will long be remembered in India, as the man of God, through whose instrumentality originated much of the moral good which, since his time, has been slowly spreading itself over that land of darkness and superstition.* But chiefly, it is believed, will his name be held in honour throughout our Eastern Empire, as one of that small band of heroic spirits who, in self-devotion to Christ and zeal for the extension of the Redeemer's kingdom, manfully struggled against difficulties and discouragements of which we can form but an inadequate estimate:—who never suffered themselves to doubt but that the cause they had by grace espoused would still go on and prosper, until “at the name of Jesus every knee should bow, and every tongue confess that He is Lord, unto the glory of God the Father.”

* See Appendix V.

CORRIGENDA.

Page 39 line 21, for enable, *read* unable.

— 48 — 5, at Chunar—at Berhampore, *read* to Chunar—to Berhampore.

— 59 — 33, for Scirptures, *read* Scriptures.

— 149 note — Jounarain, — Joy Narain.

— 176 — — Tumna, — Jumna.

— 298 line 15, — point, — points.

— 304 — 21, — exceeding, — exceeding.

— 311 — 32, — Narian, — Narain.

— 519 — 2, — Culcutta, — Calcutta.

APPENDIX.

I.

The following notice appeared in the Government Gazette of Feb. 7th, 1837 :—

“ With feelings of unfeigned sorrow, the Right Honorable the Governor in Council, records the demise of the Right Rev. the Lord Bishop of Madras. The Venerable Prelate expired at half past three o'clock, on the morning of Sunday last. As a tribute of respect to his memory, the flag of the garrison was hoisted half-staff-high during the day, and on the funeral procession leaving his Lordship's late residence, fifty-nine minute guns, corresponding with the age of the deceased, were fired from the Fort battery.

“ His Lordship's remains were attended to the grave by the Right Honorable the Governor, the Judges of the Supreme Court, His Excellency the Commander-in-chief, the members of Council, all the principal civil and military functionaries at the Presidency, and an immense concourse of all classes of the community ; desirous of manifesting the feeling of respect which the unaffected piety, benevolence and exemplary conduct of the Bishop, had universally inspired.

“ Published by order of the Right Honourable the Governor in Council.

“ (Signed) H. Chamier, Chief Secretary.”

II.

On Wednesday evening, Feb. 8th, 1837, a public meeting was held at the College, for the purpose of considering the fittest mode of testifying the regard and respect entertained for the character of the late Bishop Corrie.

The Right Honourable the Governor in the chair. The following resolutions were proposed and carried unanimously :—

1st. That a subscription be entered into for the purpose of erecting a monument in the Cathedral at Madras to the memory of the Right Rev. the late Lord Bishop of the Diocese.

Proposed by Sir F. Adam.

Seconded by Sir. R. Comyn.

2nd. That after setting aside a sum sufficient to defray the expences of the monument, the residue form a fund for the endowment of scholarships, to be called, "Bishop Corrie's scholarships," in Bishop Corrie's Grammar school.

Proposed by Sir P. Maitland.

Seconded by Mr. Sullivan.

3rd. That a Committee be formed for the purpose of carrying the above resolutions into effect, and that it be composed of the following gentlemen : Sir P. Maitland, Mr. Sullivan, the Archdeacon, and Col. Cadell.

Proposed by Sir E. Gambier.

Seconded by

4th. That Messrs Arbuthnot and Co. be requested to undertake the office of Treasurers.

Proposed by the Archdeacon.

Seconded by Captain Dalrymple.

5th. Thanks to the Chairman (for his kindness in taking the chair and for his able conduct in it) having been proposed by Brigadier General Doveton, and seconded by Colonel Waugh, the meeting was dissolved.

III.

At a public Meeting of the friends of the late Bishop of Madras, held at the Town Hall, [Calcutta] on March 16, 1837.

It was resolved,

1st. That this Meeting has heard with the deepest regret of the demise of the Bishop of Madras, and consider it a duty which they owe to the Church of which he was so distinguished a member, to raise some token of regard to his character at this Presidency, which was the scene of his arduous labours, and his preeminent example for almost thirty years.

2nd. That Subscriptions be solicited for the purpose of erecting a Marble Slab* in the Old Church, near those of his revered friends Brown, Martyn and Thomason, and a similar one in the Cathedral; and for painting a likeness of the late Bishop, to be hung up in the Old Church Rooms.

3rd. That the surplus which may remain after defraying the expenses of the Monuments and the Portrait, be appropriated for the purpose of endowing Scholarships in the Calcutta High School, to be called "Bishop Corrie's Scholarships," and that especial regard be had in the nomination, to eventual preparation for Missionary labour.

4th. That a Committee be formed of the following Gentlemen, to see these objects carried into effect, viz. to nominate the Trustees for the above purposes.

The Venerable Archdeacon Dealtry,

Rev. H. Fisher,

H. M. Pigou, Esq.

Major G. Hutchinson,

John Dougal, Esq.

A. Beattie, Esq.

C. W. Brietzeke, Esq.

Rev. R. B. Boswell, Secretary.

5th. That Messrs. Gisborne and Co. be appointed Treasurers, and those who are friendly to the above design, be requested to forward their Subscriptions to those Gentlemen as early as possible.

Resolution of Committee on 6th April, 1837.

The Committee, understanding that an excellent likeness of the late Bishop is in the possession of his friends in England,

Resolved that the Secretary be authorised to write to the Rev. George Corrie, of Catharine Hall, Cambridge, and request him to obtain a copy of this likeness, executed in the best possible way, and to have the same suitably framed and transmitted to India with as little delay as possible.

IV.

At a General Meeting held at the King's house, Colombo, on March the 3rd, and again by adjournment on March the 7th, called by His Excellency the Right Honourable Sir R. W. Horton, Governor of Ceylon, who presided; it was resolved,

1st. On the motion of the Rev. B. Bailey, seconded by C. E. Layard, Esq.

That this Meeting cordially approves the objects contemplated by the Madras Meeting as recorded in their first two Resolutions. (See above p. 632.)

2nd. On the motion of J. Steuart, Esq. seconded by the Rev. Joseph Marsh.

That the following gentlemen form a Committee, to correspond with the Madras Committee, viz.

The Honourable Mr. Serjeant ROUGH, Chief Justice.

The Rev. B. BAILEY, Senior Colonial Chaplain.

The Rev. J. H. DE SARAM.

C. E. LAYARD, Esq.

and that the Rev. JOSEPH BAILEY, be Treasurer and Secretary.

- 3rd. On the motion of C. E. Layard, Esq., seconded by the Rev. J. Bailey.

That a plain marble Tablet to the Memory of the Right Rev. DANIEL CORRIE, LL.D. Late Bishop of Madras and Ceylon, be placed in St. Peter's Church, Colombo, at an expense not exceeding thirty pounds; and that the balance of the subscriptions raised in Ceylon, in excess of such sum, be transmitted to the Madras Committee.

- 4th. On the motion of the Rev. J. H. De Saram, seconded by the Rev. J. Marsh.

That the Secretary be requested to correspond with the Reverend the Clergy at the out-stations of Galle, Kan̄y, Trincomalee, and Jaffna, on the objects of this Meeting.

- 5th. On the motion of the Rev. B. Bailey, seconded by C. E. Layard, Esq.

That the thanks of the Meeting be given to His Excellency the Governor, for the information he has just given, [respecting the proceedings in 1825, connected with the founding of a Singhalese Scholarship in Bishop's College, Calcutta] and that he be requested to transmit any further information he may obtain on the subject, to the members of the Committee, for the regulation of their proceedings with respect to CORRIE'S Scholarships.

- 6th. On the motion of J. Steuart, Esq., seconded by C. E. Layard, Esq.

That the thanks of this Meeting be given to His Excellency the Governor, for the interest he has taken in the general objects of this Meeting, and for his able conduct in the chair.

V.

The preceding pages bear sufficient testimony to the zeal and activity of Bishop Corrie, in forwarding every plan for securing a Christian education to the youth of India. But it is well known among the deceased Prelate's friends, that he was in the habit of translating and compiling school-books for the use of such Hindoostanee schools as more immediately came under his own superintendence. It is a matter of regret that the many enquiries which the Editors of these Memoirs have made, with a view to obtaining a definite list of the books in question, have been but partially successful. It may, however, be mentioned that besides translating into Hindoostanee, Sellon's Abridgment of Scripture, Watts' Catechism, The Assembly's Shorter Catechism, portions of Milner's Church History, &c, the Bishop drew up in English, "A general Outline of Ancient History," for the use of the Hindoostanee youth. A third Edition of this "Outline" was going through the press at the time of the Bishop's death; and other Editions have since then been printed. Among his papers was found, also, a manuscript translation into Hindoostanee of a brief Church History, by the Rev. E. Sims, entitled "Christian Records."

THE END.



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